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THE CHURCH

IN THE

PRAYER BOOK.

A Layman's Brief Review of Worship.

BY

EDWARD LOWE TEMPLE, M. A.

WITH AN INTRODUCTION

BY THE REV. SAMUEL HART, D. D.,

Secretary of the House of Bishops.

SECOND THOUSAND.

"*That we show forth Thy praise, not only with our lips, but in our lives.*"—THE GENERAL THANKSGIVING.

"*Beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity and concord: and grant that all those who do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity and godly love.*"—THE PRAYER FOR CHRIST'S CHURCH MILITANT.

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MILWAUKEE.

Ad
Majorem
DEI
Gloriam.

TO

L. G. T.

MY DEAR WIFE,

TO WHOM,

UNDER GOD,

I OWE ALL.

BX
5945
.T2C
1871

Miss Margaret L. Tatlock
2-18-47

PREFACE.

THIS book contains the substance of a series of familiar Parish lectures, delivered to adults by a layman. If, therefore, it shall have practical value, it will be because it is the outgrowth of a method which has already thus met with favor and acceptance.

There are many commentaries upon the Prayer Book, from primary instruction to exhaustive treatises; more than enough to dissuade from the introduction of another. But it is believed that the system of inquiry and explanation here pursued is one not precisely employed before. It deals primarily with the Prayer Book of the Church, that most venerable, historic and priceless volume, known and read of all men. It aims to treat this volume in order and detail, overlooking nothing necessary to a thorough appreciation of its contents, as regards the analysis, history and application of the text. Frequent comparison with this text will be found helpful to an intelligent understanding of the comment. Results alone have been given, and these have been thrown into a simple, and, it is hoped, useful running commentary on the Offices in their practical application to worship and service. To do this, the usual form of question and answer has been exchanged for a simple descriptive style, and all references to authorities omitted, from a desire to curtail in volume. Extended works of ripe scholarship on the one hand, or of catechetical instruction on the other, have a value not here claimed.

From the consideration of the text there inevitably radiate lines of thought which lead the mind to the other distinguishing features that challenge the attention of thinking people to the Church, which is so indissolubly associated with the Book

of Common Prayer. The effort has been to give to the average Churchman or religious inquirer a thorough view of the Church, based on her chief formulary of worship: a view which shall neither shun nor overlook any distinctive point of difference from other religious bodies, abate nothing of her own claims, yet be as brief and succinct as it is intended it shall be comprehensive. It will be the endeavor to make reference to primitive standards of beauty and fitness in worship, practically of universal sanction in the American Church, and of large and rapidly increasing acceptance where the requisite outward conditions prevail.

A glossary of ecclesiastical terms, not otherwise explained, will be found in connection with the index. No enumeration of authorities consulted is here given, but the author wishes to express his deep sense of obligation to many standard sources of information not generally consulted, from some of which adaptations have been made. To the dear friends who have encouraged him in a labor of love, a public meed of gratitude is scarcely needed, but is too heartfelt to be withheld.

It is his hope that this rapid survey may lead others to consult works of far greater pretensions to scholarship and authority on the subject here treated. While rather a commentary than a manual of devotion, still a knowledge of the principles here disclosed may aid in making an intelligent and profitable choice and use of the latter. And with it goes the earnest prayer that it may be blessed by the Master to the disarming of prejudice and the correction of misapprehensions, as well as to the strengthening of the truest devotional usage; and that it thus may prove a modest offering to the great and vital cause of Christian Unity.

E. L. T.

Windyledge,
Rutland, Vermont,
St. Michael and All Angels, 1893.

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Introductory Note.

THERE is cause for real regret in the fact that Churchmen are, at the present time, required less often than of old to defend the doctrine, discipline, and worship of the Church. These have come to have a recognized place in the thoughts of men all about us, and they are often mentioned or noticed without awakening opposition. And, partly as a result of this, it is to be feared that many who are strongly attached to the Church's belief, her polity, and her liturgy, have never been called upon to give reasons for that which they accept and hold, and have never put to themselves the questions which would bring those reasons clearly before their own minds. But, though Churchmen need to be reminded of the duty of being "ready always to give an answer," the study of the answer which they may give has never lost, and never can lose, either its interest or its value; and the Church is the sufferer for every failure to inquire into the principles of her faith and her practice.

The present volume has grown out of an attempt, and that a successful one, to bring before intelligent people the lessons to be found in the Book of Common Prayer. It does not aim to contain a full investigation into the "origins" of the Prayer Book, or to be an exhaustive commentary on all the contents of that wonderful volume. But it is a wise and timely attempt to bring before Churchmen the important facts as to the meaning and the value of the treasures which have come down to us as the heirs of the liturgical riches of the ages. It will be of service to those who are familiar with the Prayer Book, as it helps them to understand it better; it will serve for many more as an introduction to much of devotional usage of which they can ill afford to be ignorant; and it will help all

to gain, from the intelligent use of that which is constantly in their hands, that growth in the knowledge and the service of God which is the mark and the test of true religion; while its fair and conciliatory tone will coin for it the favorable attention of many who, we fain hope, will find in the Book of Common Prayer a practical basis for Christian Unity.

I shall be glad if my words shall commend this work of an earnest, devoted, and scholarly layman, who, as a member of the General Convention, has taken part in the recent revision of the Prayer Book, to any of those for whose benefit it is published. Within the lines of loyalty to the Church and to her standards, which the author is careful not to transgress, there is room for a variety of interpretation and practice that no wise man would willingly limit. The author will not expect that all will agree with him in every such particular; but his purpose will be accomplished, if he shall succeed in pointing out the great truths which are so wonderfully and in such manifold ways embodied in the Book of Common Prayer.

SAMUEL HART.

Trinity College,
Hartford, Conn.
September, 1893.

I.

THE USE OF FORMS.

"*Hold fast the form of sound words, * * in faith and love.*"—II. Timothy i. 13.

"*That thou mayest know how thou oughtest to behave thyself in the house of God.*"—I. Timothy iii. 15.

THAT there exists, even among Churchmen, a great want of familiarity with the rationale, arrangement and significance of the Church's worship, few, on due reflection, will deny. And probably this unfamiliarity extends as well to her exact status in respect to doctrine and discipline, as differentiating her from the religious bodies about us. It is no doubt true that outside of the Church, as well as among its members, the Prayer Book is read and prized by thousands who use it in their private devotions as the noblest formulary of Christian worship. Her children love it as the vehicle of her common worship, the hallowed heirloom of the fathers, endeared by centuries of sanctified association, itself in great part composed of the words of Holy Scripture, and thus enshrining the very Word of truth. But just how that truth is enshrined, how part harmonizes with part, in what manner a vast body of Catholic doctrine not elsewhere embodied is, so to speak, held here in solution, what are the *principles* of a worship which strikes its roots deep in a historic past, how many except responsible teachers pause to consider?

The Church's ritual is beautiful, her liturgy dignified and impressive, her ways conservative, and thereby she attracts. But these are only the *media* through which the truth is carried home in its integrity to the hearts of sinful and erring men. Her liturgy is but the golden casket which enshrines the jewel of God's indwelling Spirit, present with His Church by virtue of the Incarnation of His Son. How great were the gain if, by some expenditure of time and thought, a Churchmanship of mere preference should be moulded into one of principle! Surely such privileges as we enjoy carry with them a corresponding obligation of intelligent faithfulness in giving "a reason of the hope that is in us," and in handing on these reasons to men "who shall be able to teach others also."

Time was when the Churchmen in this country were a feeble folk, the victims of an ill-founded prejudice against forms of worship and old-world antecedents. This is true no longer. A great career lies before the Church in America. Her growth in influence is unexampled, and a Christianity which is an *institution* as well as a life wins a ready hearing. Faith in man-made creeds and appeals to precedents of yesterday are on the wane. A restless longing for some general return to older and more tried methods is apparent to observing eyes and ears. At the end of four hundred years of our continental life, a great softening is evident in the antagonistic elements which won their first lodgment on these shores, by Churchmen in Virginia, by Puritans in Massachusetts; and Christian Unity is at least "in the air."

The only tangible proposition before the world in this

direction is the Chicago-Lambeth Declaration, commonly so-called, set forth in England and America as the Church's basis, by her highest authority. The exact scope and bearing of this *eirenicon* are too little understood by those not of us. To defend it is the duty of every intelligent and well-informed Churchman. And what better preparation is there than a thorough knowledge of the Book of Common Prayer? The significance of the Church's teaching should be as familiar to her children as are her words to their lips; and as intelligible to our brethren of other names.

The Church has no greater missionary storehouse nor weapon than this Book. It is the vitalized expression of all that is precious in our faith and worship. It is a *vade mecum* in the hands of all. At the threshold of the twentieth century, and of the second of our national existence, the American Church, after twelve years of careful debate and with complete unanimity, has now completed the latest revision of this precious formulary, accomplishing thereby "liturgical enrichment with flexibility of use": a revision not likely again to be soon undertaken. With this last revision comes the renewed obligation of intelligent and consecrated fidelity to our standards—the standards of the past—to be borne prayerfully and lovingly on the battlefields of the future, in the conquests of the Prince of Peace.

Many aspects of the Church's teaching become hazy and obscured by their very nearness and familiarity, so that plain and simple statements will be best. The book we are to consider is the *Book of Common Prayer*. Its title does not necessarily imply that it is the expression of each

individual need at all times, though its resources are indeed copious and unfailing. It is the daily solace and inspiration of thousands of Christian hearts in the closet and at the hearth-stone, and thus, in a true sense, it is a treasury of devotion. It is set forth by authority as the Church's Book of *common* and *public worship*.

It is not an accidental nor an ill-considered formation; no fortuitous arrangement, but a living organism, instinct with life and redolent with sanctity. An organism implies scientific method; and the Prayer Book (a point very generally overlooked), is constructed on strictly scientific principles; a feature by no means incompatible with, but on the contrary essential to, the orderly and effective rendition of public worship. Everything which comes from God is based on scientific principles and governed by scientific laws. From the increase of the grain or seed sown to the growth of the most complex nervous organism, all true development is orderly, and dictated by an intelligent Mind. Such should be the case with all that relates to Him, who is the Source of our being, and the Centre of our worship; and above all, with the methods and principles which underlie that worship, which is the highest expression of our faculties. Here, indeed, nothing should be left to chance or ignorance, which are fruitful sources of irreverence.

Obscured in America by generations of popular usage of extemporaneous forms of prayer (which are not *common* prayer, and which, because extemporaneous, are none the less in danger of becoming *empty forms* and vain repetitions), there has existed from the beginning a distinct science of Liturgics, thoroughly understood in the Church

after centuries of devout study and constant use. This holy science finds its best exemplification and fruitage in the composition and rendering of the Book of Common Prayer, which is a living exposition of "divine courtesy, reverent etiquette and worshipful decorum." No liturgy, no form of creed can for a moment compare for effectiveness of logical expression, reverent and dignified treatment of sacred themes and scholarly insight into the deep things of God, with the venerable symbols and formularies of the Anglican Communion. "Liturgical science, like the *technique* of music, is, if rightly inspired, a master-key to divine harmonies."

The argument for forms of worship and a prescribed liturgy need hardly be pressed in these days, when the tendency is all in the direction of a return to a more reverent and seemly ritual, and when the speech of extemporaneous prayer about us is so often saturated with the Church's phraseology. The strength of the argument lies in the sober second thought of Christian hearts, and above all in the example of Our Lord, who was Himself the Author of the kernel of all religious forms, the Lord's Prayer. Throughout His earthly life He was a constant participant in the daily Temple and Synagogue worship, and habitually used the forms handed down by the elder Hebrew dispensation, whose teaching is not yet abrogated, but spiritualized and expanded; not destroyed, but fulfilled, in Christ and His Church. He submitted in due liturgical form to the Jewish rites of Circumcision and of Baptism, which last He made a Sacrament, with a prescribed form. In the Synagogue, He followed the usual postures of the Jewish Service, which was markedly lit-

urgical; a familiar form of words was on His sacred lips even in the Agony of the Garden; He quoted from the Psalms of David in the Last Seven Words from the Cross; He was the Ordainer, at the Feast of the Passover, in set words of solemn and momentous import, of the central religious observance of all Christendom, the Sacrament of His Body and Blood.

His Apostles, taught by their Divine Master, were, first in the Temple and then in Synagogue or Catacombs or Christian Church, the daily observers of hours and forms of prayer. Their Bible was at first the Old Testament, for the Christian Church existed for thirty years before a line of the New Testament was written; just as the Hebrew Church antedated the Elder Scriptures. The Law, the Prophets, above all the Psalms (really the Hebrew Prayer Book) were the staple of their Daily Prayer, while the Liturgy proper, the Service of the Lord's Day, was always the Sacrament of the Lord's Supper; coupled with usages and forms of sound words growing directly out of and built around the original words of His own Institution, and supplemented later by Epistle and Gospel, when these last came to be written.

II.

THE GROWTH OF THE LITURGY.

"*The particular forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, * * it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in place of authority should, from time to time, seem either necessary or expedient.*"—The Preface to the Prayer Book of the Church of England.

(*a*) *Ancient.*

INQUIRY into the significance of the simple facts of *Historical* Christianity from its early days will work wonders in removing misconceptions and establishing a logical ground of religious belief. From the days of the Apostles themselves there existed forms of Daily Prayer more or less variant; and with these the Divine Liturgy, or Communion Office for the First Day of the week. In different parts of Christendom these Divine Liturgies varied in detail, as would be natural from lack of intercommunication and from multiplication of manuscripts. Yet their points of resemblance are many and unmistakable, and are distinctly traceable to four primitive forms, named for the respective Apostles, who, either personally or through their successors, gave them authority.

These are known as the Liturgies of (1) St. James, Bishop of Jerusalem; (2) St. Mark, Bishop of Alexandria; (3) St. Peter, Bishop of Rome; and (4) St. John, Bishop of Ephesus. They are known as the Eastern, Alexandrine, Roman and Gallican Liturgies, and are perpetuated in some measure to this day in those parts of the Christian world. They are even referable to an apparently common and presumably Apostolic original, which it would not be difficult to suggest, by analysis of points of identity and divergence. The nucleus and essence of each is the Words of Consecration and Administration, as given at the original Institution.

The channel through which England and America obtain their present Office of the Holy Communion is the same through which the Apostolic Succession or Historic Episcopate is derived, *i. e.*, from the Gallican Church through the Bishops of Lyons, to the See of Canterbury; this (French) branch of the Church having been colonized from Ephesus, which was the See or Bishopric of St. John. A similar Liturgy was in use by the ancient Britons, and may have been derived from St. Paul, who probably visited the British Isles. When the Saxons, who were heathens, drove out the Britons, a remnant of the ancient British Church was left, with its threefold Ministry; and this Church was found existing in England by Augustine, the monk sent by Bishop Gregory, of Rome, in 596 A. D., to convert the Saxons. Through his influence these two Liturgies, the Gallican and the British, influenced also strongly by the Roman, were amalgamated, and were thus continued in use until 1085 A. D. after the Norman Conquest. Osmund, Bishop of Salisbury, then revised it

as the "use of Sarum" (or Salisbury), and this, with other diocesan uses, was maintained until the time of Edward VI., or the Reformation days of the sixteenth century.

During nine hundred years of increasing ignorance and tyranny, which had then elapsed since the days of Augustine, false doctrines and superstitious practices had corrupted the pure Liturgy. These were swept away by learned Bishops and Clergy of what had now become a vigorous National Church, with Archbishop Cranmer at its head; and the tyranny and usurpation of the Bishop of Rome were thrown off, the purely political designs of the corrupt King Henry VIII. being made to serve the purposes of God. The Church Services were not rewritten, but compiled from existing Service-books, and enriched from primitive and forgotten sources. They founded no new Church, nor did they attempt to do so, like the mistaken reformers on the Continent. They simply uprooted and destroyed the weeds which had long choked and cumbered the fair garden of the Church, and restored it to something of its original purity. They were reformers like Hezekiah and Josiah in the Hebrew Church of old, and their work was the work of masters. Unhappily the evil political alliance of Church with State was retained, to be laboriously disentangled by later generations.

They found four classes of Service-books: the Breviary (or Daily Service), the Missal (or Communion Office), the Pontifical (or Ordination Offices), and the Manual (or Occasional Services). These they curtailed in bulk and reduced to one Book. They found several "uses" or editions, those of Sarum, York, Hereford, Lincoln, Bangor and Durham; and they blended them into one purified

form. They found the Services in Latin and translated them into English, retaining a few Latin and Greek titles, dear through long association.

They found the Services arranged for nine different "hours" or periods of the day, *i. e.*, Nocturne (middle of the night), Matins (before day-break), Lauds (day-break), Prime (six A. M.), Tierce (nine A. M.), Sexts (noon), Nones (three P. M.), Vespers (evening), Compline (bed-time). Matins, Lauds and Prime were reckoned but one Service, leaving the theoretical number seven. Omitting entirely Tierce, Sexts and Nones, the reformers condensed these burdensome practices into Matins and Evensong, or Morning and Evening Prayer, adding the Litany or General Supplication on Sunday, Wednesday and Friday mornings. They rearranged the Psalter, so that it might be read through in twenty-eight (now thirty) days instead of seven, and omitted all Lessons or Selections for reading except those from Holy Scripture. They pruned away all superstitious and extravagant expressions, and then submitted their work to Convocation, by whom it was approved and adopted.

(*b*) *Modern.*

This was the first authoritative Book of Common Prayer (called the **FIRST PRAYER BOOK OF EDWARD VI.**) which appropriately came into general use on Whitsunday, the Christian Day of Pentecost, June 9, 1549 A. D. The birthday of the Christian Church and that of the Anglican Prayer Book are thus identical; and this revision, known in the following pages as the First Book, has always been considered a model of liturgical and devotional excellence,

and has largely and loftily moulded Anglican worship. As such it will have frequent mention here. In America the Prayer Book was first used by Rev. Francis Fletcher, a chaplain of Sir Francis Drake, at Drake's Bay, on the coast of California, on St. John Baptist's Day, in 1579. A second revision was made in Edward's reign and a subsequent one under Queen Elizabeth, but neither was for the better, both being rather in the interest of the ultra-Protestants. Under James I. in 1611 A. D., came the present Authorized Version of the Bible, which, however, as regards the Psalms, did not supersede, for use in Churches, the venerable Prayer Book Psalter, already greatly endeared by over sixty years of use. Other Scripture selections employed in the Services are also from the Great Bible, like the Psalter, or else especially translated for this purpose.

With the growth of the Puritan party the Prayer Book was abolished under Oliver Cromwell, and its use forbidden. At the restoration of Charles II. a new revision was set forth in 1662, by Convocation, after the sessions of the famous Savoy Conference. This Caroline revision, though a decided variation from the First Book, was much nearer to it than the two intervening ones, and has held its place in constant use for more than two centuries. No change of moment has since been made in the English Prayer Book, except the introduction of a new and greatly improved Lectionary, or Table of Scripture Lessons, in 1871. It has been translated into nearly one hundred languages; and chiefly from it was made and set forth by our General Convention, at the beginning of our national life in 1789, the revision known as the First American Prayer Book.

Before and during the early years of our independence

as a National Church, we had a hard struggle for existence. The Anglican Service was forbidden in Massachusetts until liberty was secured by the Royal proclamation in 1662. Opprobrium, often unreasonable, sometimes cruel, attached to anything of English origin. In spite of the fact that a majority of the signers of the Declaration of Independence, and of the framers of the Constitution, were Churchmen, including the Father of his Country, still a Churchman was, in many minds, a synonym for a royalist. Added to this, the Church suffered terribly from her long existence in the colonies without the presence and supervision of Bishops. Nominally the Bishop of London had jurisdiction over the entire continent, but he never personally exercised it, and the anomaly existed for generations of a Church, Episcopal in government, without the *Episkopos*, or overseer. Confirmations and ordinations were unknown except in theory, or unless long and dangerous journeys were taken to England to obtain them; while the Puritan spirit, so long prevalent in our country, could see nothing good in a Church of English association.

At last in 1784 Bishop Seabury obtained consecration in Scotland under great difficulty, followed by Bishop White and others consecrated later in England, and these brought the Episcopate to America. The story of these early struggles is almost too interesting to forego here. To Bishop Seabury's dauntless sagacity we are primarily indebted; but his career was short as compared with that of Bishop White, who remained Presiding Bishop until 1836. During a period of nearly fifty years his saintly life and consistent example were very useful factors in maintaining and defending ground already acquired.

But discouragements were great, and we dared not claim our heritage in anything like its integrity. The missionary spirit flagged in England and America, and the evils of a Church across the water, then too subservient to the State and too worldly in its spirit, were felt by her daughter here. In 1821, the Domestic and Foreign Missionary Society was organized, and the Church itself was declared to be, by its very charter, the great Missionary Society. In the third decade of this century occurred the famous Tractarian or Oxford movement, which revived in the English Church the theology of the Incarnation, and quickened and spiritualized worship. In 1835, following the grandly constructive work of Bishop Hobart, the aggressive and evangelizing spirit fairly took possession of the American Church; the consecration of Bishop Kemper in that year to be the first Domestic Missionary Apostle of the Northwest Territory having been preceded, in 1830, by the establishment of our first Foreign Mission, a purely educational one, to Athens, in Greece.

Rigid adherence to a formal attitude was still too common; standards of canonical uniformity, then thought sufficient for our needs, would ill beseem us now as a working theory; and observances of great beauty and fitness, to-day almost universal and unchallenged, were then practically unknown. The need of some relaxation of rubrics was originally suggested, in 1853, by the Rev. Dr. Muhlenberg (one of the Church's very greatest names, well called "the saint among the priests"), in his celebrated Memorial looking towards Christian Unity, which resulted in the appointment of the first Commission on the subject. In 1856, the House of Bishops formally declared

that Morning Prayer, Litany and Holy Communion are separate Offices; that on occasions the Clergy might use parts of the Service, and that Bishops might provide Services for other special times. Since then, the Church has grown into greater prominence and influence, and is rapidly coming to be generally known for what she claims to be, in heritage and practice.

At the General Convention of 1880, a Commission of twenty-one—seven each of Bishops, Clergymen and Laymen—was appointed to consider a revision of the whole Book, in the interest of "liturgical enrichment and increased flexibility of use." Twelve years of prolonged and prayerful study and scholarly discussion have followed, four triennial sessions of the General Convention have intervened, and we now have before us, as the deliberate judgment of the American Church, in a generation pre-eminently equipped in liturgical knowledge, her duly authorized formulary for the coming century, in what is known as the **STANDARD PRAYER BOOK OF 1892.** The decisions by which the new Standard was set forth were harmonious and practically unanimous, and the shrine is worthy of the jewel it contains.

It is the same hallowed volume long so dear to Christian hearts, but with added treasures rescued from the past; its dogmatic standards freshly reaffirmed, and its arrangement and use adapted more effectively to minister to the changed and changing conditions of modern days. The additions comprise twenty Selections of Psalms and Proper Psalms, thirty-one Scripture Sentences, two Canticles, three Collects, Epistles and Gospels, nine Prayers, eleven Versicles and one Litany Suffrage, and one entire Office.

In all matters of painstaking and minute scholarship in the matter of editing a work of such profound significance, in the course of which very many changes and corrections have been made, it leaves nothing to be desired, even to the uniform paging of all but its smallest editions. It bears no imprint of copyright, being the classical heritage of the English-speaking race, and it is burdened with no added expense of royalty or privilege. Indeed, editions are issued without any cost whatever, and freely distributed as a missionary and educational agent, accompanied by printed directions for following the Services.

Among its several previous revisions the (present) English Book, with the First Book of 1549, are frequently cited in comparison with the American Book in the following pages. As it stands, the latter is a volume of several, more or less independent, books of Offices, *i. e.*, The Daily Morning and Evening Prayer with their Tables of Lessons, The Litany, The Holy Communion with Collects, Epistles and Gospels for the round of the Christian Year, The Catechism and The Occasional Offices, The Psalter, The Ordination Services and those succeeding, with The Articles of Religion; to which must be added, as an intimate adjunct, though bound separately, The Hymnal, which has also just received its last thorough and scholarly revision by the same authority. Roughly speaking, the Prayer Book may be subdivided into the Daily Service, the Office of the Holy Communion, and the Occasional Offices, some of which are habitually rendered by the Priesthood; while others are restricted to the Episcopate.

III.

THE CHURCH'S ATTITUDE AND RELATIONS.

"*The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.*"—The Nineteenth Article of Religion.

BEFORE proceeding to an analysis of the Book itself, it will be well to devote a little time to the subject of the Church's position among religious bodies, suggested by her legal and official name, as set forth on its title-page, *i. e.*, "**THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.**" It is an unfortunate, anomalous, and misleading appellation; a *quasi* adoption not formally conferred but forced upon us by outside circumstances, which will not prove to be permanent. Owing to the prejudices and disabilities which confronted the beginning of her independent life, instead of calling her, as elsewhere, The Church (of America), a compromise was unhappily adopted, in the nature of an attempt to define her characteristics by the two words, "Protestant" and "Episcopal." But the former of these adjectives is purely negative, unduly emphasizing the Church's points of difference with the Church of Rome. And the second is tautological and needless (as if the Church belonged to the Bishops, rather than the Bishops to the Church), taking pains to

assert Episcopacy of a body which maintains that government by Bishops is essential to the very validity of Church organization.

The omission of both appellatives would simplify and strengthen the title, and harmonize it with the rest of Apostolic Christendom, by styling ourselves "The Church in the United States." A natural derivative from Episcopal is the word "Episcopalian," a name applied to us originally by other religious folk, as New Englanders were dubbed "Yankees," and the Society of Friends "Quakers," and with about as much significance. So sectarian an appellation as this will speedily fall into deserved disuse if we steadily call ourselves "Churchmen;" members of the Holy Catholic and Apostolic Church of the Creed, planted in America.

The Church is often called a *via media*, or middle way, as she stands between Rome on the one hand and ultra-Protestantism on the other. This is no doubt true, but not in the nature of a compromise, and is not necessarily a permanent characteristic. She is what she is, regardless of the varying standards of others. She pursues her steadfast way under her divine charter, preserving her Apostolic character, purged of superstitious and man-made additions. This she has possessed from the beginning, and no "Church" not "Episcopal" was ever heard of till the sixteenth century. Then excess of godly zeal led Continental reformers, in cutting away grievous corruptions from the fair body of the Church, to deal a blow at her very corporate life, and substitute organizations of purely human origin; although at least Calvin sought in vain at first to preserve Apostolic order, while Luther, Melanchthon

and Richard Baxter deplored the fancied necessity for an opposite course. But Englishmen, wiser and happier in their generation, divorced themselves from the entangling alliances of Papal tyranny, but clung to that threefold Ministry, which is in itself an abiding guaranty of the Lord's presence with His Church until the end. In England the movement was national and included the Bishops. On the Continent the reformers left the Church; and ordination by Presbyters, defended by them as of necessity, is justified by their children as of right.

On the one side, then, stands the Roman Church, not *unqualifiedly* Catholic, as she vainly claims, and as is thoughtlessly conceded in common speech, but Papal and *Roman*—"the Holy Roman Church," as her own official titles aver. She stands with her venerable history, her fruitful labours, her godly lives, her Apostolic Ministry in three Orders; but, superadded to it, the fourth Order of her Papacy with its groundless assumptions (and, as far as America is concerned, the unpatriotic allegiance claimed by a foreign potentate), the equally unwarranted and blasphemous articles foisted upon her Creed, her superstitious observances and preposterous claims on our credulity, and her worship in a language not understood by the common people. Her wanton additions to and perversions of pure doctrine, such as Transubstantiation (or the corporal and material presence of Our Lord's Body in the Holy Eucharist), Mariolatry (or the cultus of the Virgin Mary), the Immaculate Conception, the Invocation of the Saints, the Infallibility of the Pope, the denial of the Cup to the Laity in the Holy Communion: these corruptions, all promulgated since the days of primitive Catholic-

ity, and most of them in modern times, can only receive passing notice here. Nor is there withal the least wish to withhold cordial recognition of the devotion and self-sacrifice of the body of her Priesthood, and of their immense value in many ways as bulwarks and conservators of social order.

Rome is the greatest foe to the Unity of Christendom, and is the old-time enemy of the great Greek Church, which owns a faith much nearer to primitive purity, and an Apostolic Ministry of undoubted descent; and with which we are at least in cordial official relations, though not in complete intercommunion. Distant as seems the hope of reunion with Rome, it must come, if at all, on a basis of primitive usage. In such an event her false doctrines must be abjured for the primitive *Faith*. Primitive *Order* would need no restoration in either of these great and ancient communions, save in the renunciation of the Papal claims of Rome.

On the other side are the countless sectarian bodies into which the robe of Christ is rent, contrary to His own expressed will, and for which for the most part there was, alas! so little need at their beginning. Their later generations inherit an unfortunate entail in religious systems, of which most of their number are unhappily quite unaware, and for which they are certainly not primarily responsible. To enumerate even a list of them would be a difficult task, so endless is the tendency to subdivision, when once separation is begun; until some are even found to profess schism as in itself a good! Whatever may have been the original impulse which drove some of them away (and in this the Apostolic Church may not screen

herself from blame), there is no excuse for their continued existence as distinct and warring systems, and this will be more and more felt until the Master's prayer is realized, and His Church is again One. In the meantime (to say nothing of the incalculable waste of force, in time and money for work at home), the effect of such a jarring spectacle on the cause of Christian Missions, whether foreign or domestic, is little short of disastrous.

The essence of schism is to reject a central and controlling bond. This bond is the Historic Episcopate which they all reject, though Episcopacy is the mother of them all. Many of them hold the leading doctrines of Christianity, but not in due proportion. Most of them are built either upon negations of some classes of beliefs, or upon an exaggerated value attached to others. Let us name a few of the greater and representative religious bodies, with their founders, and a few of their principal distinguishing features, which indicate such a limited basis.

Presbyterians—John Knox, 1560 A. D. Government by their Presbyters alone (with us the second Order of the Ministry).

Congregationalists—Robert Brown, 1583 A. D. Independency of individual congregations.

Lutherans—Martin Luther, 1530 A. D. Justification by faith. Have a liturgy, and in Sweden a government by so-called Bishops who are, however, neither Diocesan, nor certainly known to be Apostolic in their origin.

Baptists—Roger Williams, 1639 A. D. Invalidity of Baptism under any mode except immersion.

Friends—George Fox, 1647 A. D. Entire absence of forms or ceremonies. Non-combatants.

Universalists—John Murray, 1785 A. D. Ultimate final salvation of the race.

Unitarians—William E. Channing, 1815 A. D. (though existent in Europe in the sixteenth century). Denial of the tripersonality of the Deity. This is held, with great elasticity of statement by different wings.

Methodists—John Wesley, 1784 A. D. Nominally Episcopal in form and governed by so-called Bishops, but these Bishops not Apostolic, deriving only from Wesley; himself a zealous Church of England Priest, denied by her the liberty for more aggressive work, and forced to employ his own methods.

It would have been a great grief to Wesley could he have foreseen (as, indeed, he did in part and protested accordingly), to what great lengths his schism would grow. No doubt this would be the case with Luther himself, and even in some measure with Calvin, whose stern and forbidding doctrines of predestination, election, total depravity and an avenging Deity are now so thoroughly minimized or abandoned by his own followers.

It would, however, be less than truth not to acknowledge that but for a severe and even cruel policy under Elizabeth's Acts of Supremacy and Uniformity, Separatists might not have left the Church of England, nor Pilgrim and Puritan have sought an alien home across the Atlantic, whither they carried an intolerance as fierce and a rigor as terrible as that which they had escaped. And

again, in the eighteenth century, had sympathy and opportunity for work been granted Wesley and his followers by a worldly and Erastian Establishment, Methodism would be within the Church's organization to-day. Many of the sects unite substantially upon more or less modified forms of Calvinistic doctrine. Most of them are non-liturgical, though their growing desire for a responsive ritual is manifest.

To each of these bodies of Christians and to many others the Anglican Communion offers the tribute of loving recognition of their countless works of faith and love, known, recognized and blessed of our common Master; nor does she fail to acknowledge her own shortcomings, and especially those which gave, in some cases, grievous cause for offense to those once of her own fold. She is the first and as yet the only body to formulate a definite proposition of reunion, putting into it nothing but the absolute and bare essentials. It is her ultimatum; beyond this she can no further go. The grounds for this appear in the platform itself, which is a Declaration by the American House of Bishops, set forth in Chicago at the General Convention of 1886, and approved in England by the succeeding Lambeth Conference of one hundred and forty-five Bishops of the Anglican Communion in 1888. The whole Declaration is as follows:

"*We do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different Communions in this land, who, in their several spheres, have contended for the religion of Christ:*

"*1. Our earnest desire that the Saviour's prayer, 'That we all may be one,' may, in its deepest and truest sense, be speedily fulfilled;*

"*2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;*

"*3. That in all things of human ordering or human choice, relating to modes of worship or discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;*

"*4. That this Church does not seek to absorb other Communions, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;*

"*But furthermore, we do hereby affirm that the Christian Unity now so earnestly desired can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.*

"*As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to-wit:*

"*1. The Holy Scriptures of the Old and New Testaments as the revealed word of God.*

"*2. The Nicene Creed as the sufficient statement of the Christian Faith.*

"*3. The two Sacraments—Baptism and the Supper of the*

Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

"*4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.*

"FURTHERMORE, *Deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.*"

The phraseology of the four points given in this so-called *quadrilateral* as the basis of unity, was slightly varied at Lambeth, to read as follows, and in this form was accepted as its own by the House of Deputies of the General Convention of the American Church at Baltimore, in 1892, being now concurred in by the Church in all her Orders, viz.:

"*1. The Holy Scriptures of the Old and New Testaments as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.*

"*2. The Apostles' Creed as the Baptismal Symbol, and the Nicene Creed as the sufficient statement of the Christian faith.*

"*3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.*

"*4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.*"

The reunion of Protestant bodies with the Church on the basis of the first three of these four articles, would perhaps not be long delayed. Most leading thinkers and even religious organizations have practically professed their present holding of them as essential; unless it be the advocates of a so-called Liberal Christianity, to whom all authority and all dogma is abhorrent, and with whom the cardinal doctrines of the Christian Faith are subjects for debate. Indeed, it is not easy to understand why those should claim the title of Christians who, however pure may be their lives, deny the divinity of Our Lord. It is historically undeniable that the rejection of Apostolic order leads rapidly towards the loosening of the hold on other and vital Christian verities; and the truth concerning sacramental teaching has become so minimized and obscured by generations of separation that it needs to be freshly learned and appropriated.

It is the fourth article which is the test of the great question—the acceptance of the Historic Episcopate; which carries with it the necessity for re-ordination, to constitute an Apostolic Ministry. Yet just this, as she believes, is one of the great trusts given the Church by her Master, with which she has no right to part, and without which she has no claim to the promise. To their own Master other religious bodies stand or fall. The Lord of the harvest has evidently and abundantly blessed their labours; but this does not affect our bounden duty and service to be faithful guardians of the truth of a perpetual succession of living witnesses, as committed to our hands. Even here the Church asks of others nothing in the nature of hardship, but lovingly bids them share with her a glorious

privilege and a sacred duty, in receiving at the hands of godly men the visible and tactual renewal and extension of a divine chain of blessing not otherwise promised, and unhappily sundered for many in these latter days, through the errors of less happy times. The value and strength of the Episcopate as a bond of union, or for leadership in aggressive work, where the Bishop is the chief Missionary, cannot, even humanly speaking, be questioned. The overwhelming majority of Christendom is Apostolic in a form of government whose historic continuity from the Apostles themselves, expanding the analogous threefold Ministry of the elder Jewish Church, is no more assailable as matter of fact than the succession of English Kings or American Presidents. Indeed, it has been more truthfully represented as a network of innumerable strands, rather than as a lengthening chain dependent on the strength of single links.

Three groups of Christian bodies stand for the three great fundamental and structural principles of Church polity which practically control them all, *i. e.*, the *Presbyterial* principle, including Presbyterians and Lutherans; the *Congregational*, including Congregationalists, Baptists, Universalists and Unitarians; and the *Episcopal*, including the Church of Rome, the Methodists, Irvingites and Reformed Episcopalians. Whatever the system of the latter group, the Historic Episcopate is to be found nowhere among Protestant bodies in this country, but with the American Church. On the other hand, as has been well shown by a distinguished divine of the first-named body in an argument for Unity, both Presbyterial and Congregational elements of

government are to be found in close connection in the Church which adheres to the Historic Episcopate.

Few have presented the case more cogently than he, when he goes on to say: "No other Church system is at once so large and cohesive. The three elements, as fitly joined in one organism, make an ideal unity; and it is a unity which might become actual. Neither hierarchical nor sacerdotal claims have been put before us as *terms*. Not the Roman or Anglican prelacy, but simply the Historic Episcopate as adapted to American Christianity; not the priestly view of the Sacraments, but simply the sacramental words and acts themselves; not the denominational Articles of Religion, but simply the Nicene Creed of a once united Church; not even the revered Prayer Book, but simply the Holy Scriptures. Will any other Church sacrifice as much for the sake of unity?"—*Prof. Charles W. Shields, of Princeton University.*

In the meantime our duty is to pray constantly for the advent of reconciliation on an impregnable basis, and each rendering of our Morning or Evening Prayer voices this petition. Loyal adherence to fixed standards is entirely compatible with large and loving charity for others, with whom we would fain share our birthright; a charity which should be commensurate with the responsibility laid upon us. Above all "the tree is known by its fruits," and the best of all arguments is the invincible power of a consistent personal example. To William Augustus Muhlenberg, more than to any other single name, does the American Church look back with gratitude after forty years for the foundations laid of Catholic practices in worship now familiar as household words; but which won their way then,

under God, through bitter obloquy, largely by the widespread recognition of his lofty character and the unchallenged sanctity of his motive.

The contrasted aspects of what may be called the Protestant and the Catholic theories of the Christian Church and of its government, have been cogently set forth by another in this way.

(PROTESTANT.)	(CATHOLIC.)
The Church idea:	
A human institution with a divine mission.	A divine institution with a human mission.
An organization to attain Christianity.	An organization to dispense Christianity.
A company of believers.	A corporation of believers.
A society on earth seeking the kingdom of heaven.	The kingdom of heaven seeking men on earth.
Its government:	
Of human appointment.	Of divine ordering.
For convenience.	For direction.
Needs no succession.	Demands succession.
May be created by the people.	Must descend from its Head.

IV.

THE CHURCH'S NATURE AND PURPOSE.

"*Built * * * * upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone.*"—The Collect for St. Simon and St. Jude's Day.

"*Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel.*"—The Collect for St. Mark's Day.

"*We beseech thee, O Lord, * * * * that, as we have known the incarnation of Thy Son Jesus Christ by the message of an Angel, so by His cross and passion we may be brought unto the glory of His resurrection.*"—The Collect for the Annunciation.

THE Church is preëminently a Church of law and order. The sanctions with which she is invested are of four kinds, *i. e.*, legal canon; rubrical direction; established use; and diocesan regulation. The first is to be sought in the records of her formal legislation; the second in her Prayer Book; the third and fourth are variable and often interchangeable. The last two form a body of unwritten law, regulated by parochial custom and episcopal oversight. They sometimes constitute a precedent having almost the force of a canon, being often based on the authority of primitive and catholic usage; but allow great liberty to choice and conviction, in many matters not essential to uniformity. A Church which claims to be Catholic must be widely comprehensive of the tastes, and tolerant of the opinions, of "all sorts and conditions of men."

Parishes in a given Diocese may differ widely in some mode of rendering the Service, though using the same Prayer Book and violating neither canon nor rubric. Whole Dioceses, in this respect, sometimes bear an impress of a nearly uniform character as to points of ritual observance, the Diocesan Bishop being the source of direction and appeal, under canonical limitations. This unity in diversity is an elastic yet powerful bond of union. At different periods of her history (as in political and social spheres), undue predominance has no doubt been given to the expression of the views of different schools or parties in religious thought; and this will be in some measure the case till the end of time. There is ample scope within her usage, from great simplicity of worship to lofty ceremonial. It should be carefully remembered, moreover, that the Prayer Book was never intended as a complete *directory*. It is to be judged in its use, like other laws and customs, by traditional interpretation, and was formerly accompanied by written directions. "Ritual and ceremonial are the hieroglyphics of the Catholic religion, and are a kind of parable in action."

In theory and in the unvarying teaching of her Offices, the infant is welcomed into and made a member of Christ's Church in Holy Baptism; nurtured in its tender years by Family Prayer at the hearth-stone and by systematic instruction in the Church on the simple, essential truths of the Catechism, based on the Apostles' Creed, the Lord's Prayer and the Ten Commandments; brought to the plenitude of sevenfold grace given by the Holy Spirit in Confirmation, or the Laying-on of hands by the Bishop, so soon as these truths are realized, and thereby admitted

into the full privileges and blessings of the Holy Communion as the sustenance of Christian souls; ministered to and followed with loving care as the inalienable *right* of the child of the Church in every condition and vicissitude of life, until, in the Burial Office, the body is reverently laid away for a time, and the soul, leaving the Church Militant, is commended to its Maker and Saviour, to await in the Church Expectant or the Rest of Paradise, the dawning of the Judgment Day, when soul and body shall be reunited and thenceforth a member of the Church Triumphant in Heaven.

The Church abounds in innocent and helpful symbolism, a fruitful teacher which our finite natures often sorely crave. The truth of the Christian progress in this life and the next is symbolized in the Church building, which has the threefold division of Vestibule, Nave and Chancel, fitly suggesting Earth, Paradise and Heaven; the latter portion of the sacred building being preferably toward the East, where rose the Sun of Righteousness. The Chancel is composed of recessed Choir and Sanctuary, even as Paradise and Heaven, distinct abodes of blessedness, are blended together in our thoughts and unrealized as yet by mortal eyes. Thus its general arrangement corresponds with that of the Hebrew Tabernacle and Temple, which were planned by God Himself.

Daily Morning and Evening Prayer are the normal and prescribed order, though exigencies (such as a want of a sufficient number of clergy) oftentimes necessitate their omission; and the observance of the Feast of the Holy Eucharist on the First Day of the week, the unvarying usage of the Primitive Church, is set forth in an Altar Ser-

vice which provides as part thereof a distinct Collect, Epistle and Gospel for every Lord's Day in the glorious round of the Christian Year. The first half of this Christian Year follows closely the events of Our Lord's earthly life from Bethlehem to Calvary (its close preceded by a prolonged season of Fasting and Prayer), and then on to the day of Pentecost; the latter half recites His teachings and dwells on His example; so that in due proportion the Faith is observed, and the Christian life carried forward with regularity and systematic steadfastness.

Her Ministry is a thoroughly educated body, conservative of the best, in thought and practice; and the staple of her instruction of the young is rounded and complete. In legislation she is thoroughly democratic. The rights of her laity are sedulously conserved, and her constitutional methods are singularly analogous to those of the American Commonwealth to which she ministers. Her sympathies and methods are peculiarly adapted to the needs of the poor and the outcast. She pleads the cause of Missions as the first demand of her existence under her divine charter. If she be not a working *missionary* Church, she is naught.

Her Services are made beautiful with floral offerings, lights, and harmonious and suggestive colours of the Season's symbolism. The Word of God has the place of honour in every Service, and the Prayer Book itself is in great part Holy Scripture. Her prayers are most venerable and holy models of devotion, none of them of later date than the Elizabethan era, and very many reaching back to the fifth and sixth centuries; and their worthy rendering, considered merely as literary compilations, challenges the highest efforts of her most cultured and spirit-

ually-minded clergy. And the habitual use of such reverent petitions, which are a cold formality only to the uninformed, the worldly, or the prejudiced, are no bar to less consecutive or even extemporaneous supplications, in cases of emergency or proven fitness, or in the work of Missions. In the latter case, as also in parochial use, simple leaflets or cards, with the Morning and Evening Prayer, and printed directions, are often employed for the benefit of those unfamiliar with the Service.

Music is given great prominence as the "voice of praise and thanksgiving," and accorded a thorough and scientific study and method not elsewhere attained, and always under the express control and direction of the Minister, as indicated by specific rubrics. Those who serve at her altars or otherwise in holy things, wear a distinctive and dignified dress, slightly variant, as distinguishing the three Orders of Bishop, Priest and Deacon, or those who render the music or serve about the Sanctuary. It is mainly white, the color of purity, and, as a learned Bishop once said, "to conceal the changing fashions of men;" the personality of man being everywhere subordinated to the worship of God. She inculcates the reverent and harmonious worship of the body, without which the soul's worship is incomplete: sitting for instruction or in hearing the Word; standing as before a King in praise, or as before His messenger, when exhorted in the liturgy, or when acting as witnesses; and kneeling in Prayer and the reception of the Sacraments, which latter have highest honour in all her symbolism, teaching and ceremonial.

With her the Incarnation, not the Atonement, is the corner-stone of Christian doctrine, upholding the latter as its

central and saving truth. By virtue of the Incarnation, the Word made Flesh, now exalted into the heavens, extends to His Church the benefits of His Redemption through the Sacraments of Baptism and the Lord's Supper; the one that of the new birth, once administered, the other that of perpetual renewal. Thus the Sacraments are "the extension of the Incarnation," and the Church's system is essentially and preëminently sacramental in its character. Through this system she looks for a normal and healthful growth in grace in the individual Christian, through supernatural channels inspiring and supplementing conscientious Christian endeavour.

She views with disfavour all unnatural and spasmodic methods, or public recitals of personal religious experience. She looks sympathetically upon all innocent and healthful recreations and amusements; and aims at the steadfast development, through the energizing influence of the Holy Spirit, of man's threefold personality of body, soul and spirit, in the essential attributes of Christian character. She has no narrowly prescribed code of personal or social action, but points rather to the *principles* which should animate and guide the conduct of life. If her loyal children dwell lovingly on her time-honoured customs and venerable usages, and love to speak of her as their Mother, it is not that she is a thing of ritual ceremonial, a relic of the past fettered by tradition. It is because she is the ever-living Bride of Christ, the heir of all the ages; and out of her treasury she constantly brings forth "things new and old."

V.

BEFORE THE DAILY SERVICE.

*"And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. * * * And in these our doings we condemn no other nations, nor prescribe anything but to our own people only."*—"Of Ceremonies," in the Prayer Book of the Church of England.

PREFIXED to every copy of the Prayer Book is an official **CERTIFICATION** that it agrees with the Standard (which is a certain *Volume* and not an edition), and this Standard is in the permanent care of a Custodian appointed by the General Church. The **TABLE OF CONTENTS** names each Office and subdivision of the Book, with a distinct treatment of the later Offices therein. The **RATIFICATION** follows, which solemnly sets forth the entire Book as "The Liturgy of this Church;" this being the joint legislative act of "the Bishops, the Clergy and the Laity," in Convention assembled.

The **PREFACE** succeeds, as inserted in 1789, and is a carefully stated résumé of the reasons which impelled to the original American revision. The absolute necessity that "the substance of the Faith be kept entire" is first premised; followed by the statement that ritual, involving both doctrine and discipline, may, where it does not touch the former, be altered according to edification. It recites certain former revisions, made in the interests of

"unity, reverence and devotion;" professes ourselves "indebted, under God, for our first foundation and a long continuance of nursing care and protection," to the Church of England; and protests that we are "far from intending to depart therefrom in any essential point of doctrine, discipline or worship;" though here happily freed from the manifold evils of a State Church, and *American* in every thought and purpose of influence and endeavour.

The general directions which follow, under the heading **CONCERNING THE SERVICE OF THE CHURCH,** detail certain important matters of constant liturgical observance, which will be more naturally considered as the parts of the Service here referred to are reached. They should be carefully read, however, in this connection. It may be here said that the *Lectionary* (or Tables of Lessons for the year), and the *Psalter* (or special responsive readings from the Psalms) are stated, in the directions and tables here and in those of the **CALENDAR** which immediately follow, to be of binding obligation within the terms specified. All contingencies of ordinary public worship are expressly and carefully provided for in this regard, and provision made as well for private reading at morning and evening every day in the year.

Any additional Services which may be held after these conditions are satisfied, are entirely within the discretion of the Minister, "from this Book," subject to the direction of the Bishop (or "Ordinary," a term signifying one who possesses the inherent right). And, for special occasions, for which "no Service or Prayer" has been provided, the Bishop is given authority to set forth binding forms. The use of Hymns and Anthems does not rest on quite the

same legislative basis as that of the Prayer Book proper; but the Hymnal is within authoritative limitations, and its contents are the choice of a truly conservative reverence. It embraces a wide range of lofty poetic and literary excellence, heightened by true spiritual devotion. It follows the lines of the liturgy, and emphasizes the separation between distinct Services, or parts of the same.

Following the extended tables of the Lectionary come the rules and tables which set forth the divisions of the *Christian Year.* These also will be more intelligently treated if left until the consideration of the Communion Office, with its Collects, Epistles and Gospels for every Sunday and Holy-day. The occasion for these minute tables is that the majority of the Festivals and Fasts here recited are *movable* in their character; most of them depending for their exact date upon the time of Easter, which changes, within the range of a month, from year to year, as did the Jewish Passover, of which it is the continuation. These changes are caused (following God's command in the Book of Exodus) by the variation in the time of the full moon of the month of March; and the astronomical terms "Epact," "Cycle," "Golden Number," "Dominical (or Sunday) Letter," are those employed to designate certain scientific features of the subject.

We are now brought face to face with the **ORDER** (or ordinance) **FOR DAILY MORNING PRAYER.** In the First Book, and familiarly in the English Church as well as in our own, the terms Matins and Evensong are interchangeable for Morning and Evening Prayer; the first of these being a condensation of the ancient English Services of Matins, Lauds and Prime, for the early hours of the day.

In Cathedrals and College Chapels, as well as in many city Churches, where the essential conditions exist, a daily Service is the express custom as well as the Church's prescriptive rule. At any Service the worshipper should at once kneel on reaching his place, and offer a silent prayer for strength and guidance while in the House of God. The first Collect in the Communion Office, known as the Collect for Purity, is suggested. The hearty use of a form is an excellent preventive, with both Minister and people, for wandering thoughts, which are very largely a matter of mere habit. A reverent sense of fitness will prevent unnecessary or irrelevant conversation at any time while in Church, either before or after a Service. If the comer is belated beyond the beginning of the Service, a pause should be made in the Vestibule, until the next change of posture on the part of the congregation or other fit opportunity shall render his entrance as nearly unnoticed as may be. Tardiness at Church, unless absolutely unavoidable, is an affront to the majesty of Him whom we worship, and is also largely a matter of habit.

What features greet one strange to our worship? In many of the older Churches in America, built when a better usage was not known or where other methods were and still are impracticable, the Choir is in a gallery over the entrance, which tends to make it a sort of rival to the other end of the sacred building. There should be but one end of a Church, toward which attention is paid and whence the Service is directed; and the music there should not be left to be led by hired singers or in an uncongregational fashion, if it may be avoided. It is one of the greatest charms of the Service that the worship is very largely

one of song, and capable of being musically rendered. The perpetual and perfect worship of the angels is one of song; and the children of the Church should be trained from their youth to take reverent delight in the voluntary and free-will offering of their voices in the Choir, and to look upon themselves as so far a part of the Ministry.

In the Service the "priesthood of the laity" has almost as active a share as have the Clergy themselves, coupled with those frequent changes of posture which do so much to relieve weariness and express different states of devotion; and fervour and heartiness in the responses is of the very essence of the worship. What has been well styled a "holy alacrity" in its rendering will remove the slightest tendency to tedium. That the praises of God should be offered in any other way than by singing them is an innovation on the practice of both Jewish and Christian Church, from the time of Moses to the Reformation, not less than three thousand years. And these praises should be expressed in a manner so little technical that in them the congregation are not deprived of their just rights.

Nothing superior to the combined voices of boys and men (sometimes supplemented by those of the other sex) has yet been devised, as a vehicle of public religious and responsive music, from the days of the Temple service to our own. Such vested (or robed) Choirs, properly arranged, facing each other on opposite sides of the Chancel, which is raised above the Nave and on one side of which is the Organ, are coming to be of very general use; and will doubtless become much more so, where the supply of voices, a competent choirmaster, and a Chancel sufficiently spacious, may be had. Aside from their musical

and objective value as factors contributing to dignified worship, the influence of organized Churchly training and of religious associates is of great importance to the ripening intelligence of those who compose them, many of whom would, without such Choirs, remain practically incapable of being reached.

These two divisions of the Choir are named *Decani* and *Cantoris*, as being, in Cathedrals, the respective sides of the Dean and Cantor (or Precentor). The Chancel is assumed (conventionally, if not in fact,) to face to the East, which gives a "west front" to most Cathedrals at their entrance, and names the right side facing the Chancel the South, and the left side the North. These two sides are respectively known as the Epistle and Gospel sides, because from one is read the word of Apostles, the Prayers of the ordinary Service and the preached Sermon, all of them the words of men, though some of them inspired; while from the other side the Word of God is habitually read, together with the Gospel in the Communion Office, which narrates the words or acts of our Saviour.

Opposite the Pulpit is the Lectern, from which the Bible is read. At one side of the Chancel or the other, and preferably near an entrance, as being the emblem of Baptism, the door into the Church's fold, stands the Font. The other Sacrament is always kept in memory by the Altar, which stands elevated at the extreme rear of the Chancel, behind the Altar-rail, at which communicants kneel to receive the Holy Eucharist. In general, the Offices are rendered from the Choir, while the Sanctuary is ordinarily reserved for the Communion Service; and the entire Chancel is recessed, except in some Churches built

at an early day in America. The word "Nave," or body of the Church, is from the Latin *navis*, a ship; hence typically the ark of salvation. These general characteristics of the Church building obtain, whether its style of architecture be Gothic, Renaissance, Byzantine or other; and in any case a Cross surmounts tower or spire.

Three similar uses of colours exist, with which the hangings of Pulpit, Lectern, Prayer-desks and Altar may be adorned, as well as the dress of the Clergy: those of Sarum, Rome and the East. Each is emblematic of the varying seasons and teachings of the Church year; *green* being the colour of nature's life, *red* that of love, *violet* of penitence, and *white* of purity. The Clergy (and Choir, if vested), wear black cassocks, over which are garments of white. The Bishop's robes are the more closely confined and of a different pattern, lawn and satin being the materials. Priests and Deacons wear a surplice of white linen, with a stole or band of silk over the shoulders, in colours to correspond with the seasons, or in black. With the former Order the stole depends in front on each side; with the latter, it is caught from the left shoulder across to the side opposite. The surplice of Choristers and Lay-readers is shorter, and is called a cotta. Coloured hoods, which are sometimes worn, are academic and not strictly ecclesiastical in their character. At the Holy Eucharist, the vestments of those officiating are somewhat different in shape from those named, and are often highly ornamented with embroidery and rich colours. In ordinary attendance, aside from a Service, the cassock alone is worn. The exact status of ecclesiastical vestments (which have been universal since the ages of persecution), has never been accurately defined

by legislation in the American Church, but is a matter of usage and precedent. In this respect, as in others, we derive from the Church of England, and there the usage is what legally prevailed in the second year of King Edward VI. With reference to all the Church's customs, far juster and more intelligent ideas are rapidly gaining ground as to their true relation to the superstitious extravagances of Rome.

VI.

THE PENITENTIAL PREFACE.

"*The Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness;* * * * * *to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy.*"—The Exhortation in the Daily Service.

MORNING and Evening Prayer, being separate Services, may be preceded by a Hymn, generally *processional* in its character, and if so prefaced, by an intoned prayer from the Sacristy. The vested Choir, generally led by a Crucifer, or boy Cross-bearer, with the emblem of our salvation raised on high, as the congregation rises, file reverently in, two by two, singing a Hymn or Anthem, the men coming last, followed by the officiating Minister, and take their places in their stalls in the Choir. If the Bishop and other Clergy be present, the latter precede in reverse order of rank or seniority, and the Bishop, who comes last of all, passes to his own Chair, which is in or near the Sanctuary.

The Morning and Evening Service are alike logically separable into four portions. The first is the *Penitential Introduction*, and closes with the Absolution. The second is *Praise and Thanksgiving*, beginning with the Lord's Prayer, and including the Psalter, the Te Deum and the Canticles. The third is the *Word of God* as read in the Lessons and summed up responsively in the Creeds. The

fourth is the voice of *Prayer*, expressed by the final Collects. Throughout, the Minister acts alternately for God and for man. He speaks in God's name in the Sentences, the Exhortation, the Absolution and the Lessons from Holy Scripture. Here he faces the congregation and directly addresses them. In the General Confession, the Lord's Prayer, the Versicles, Canticles, Psalter, Creed and Collects, he joins responsively with the people as their representative, kneeling with them in prayer, or standing before them, as a leader before an army. According to the nature of his functions here and elsewhere in the Services, his attitude is prophetic, priestly or kingly.

Standing, he begins the Service from the Choir by reading one or more of the **OPENING SENTENCES.** In the First Book the Service began with the Lord's Prayer, as we are now privileged to do when the Office of the Holy Communion is to follow. What precedes that Prayer is penitential in its character, and was prefixed at the dissolution of the monasteries, when private confession was relaxed and a public one enjoined. It is "the Minister" who is to begin. In the language of the rubrics, this means, as old Bishop Cosin says, "he who at that time ministereth," be he Bishop, Priest, Deacon or simple Layman. The ordinary clergyman (an appellation indicating merely his *profession*) has many titles. He is a Minister when officiating; as Rector, he has the direction of a Parish; as Pastor, he is the shepherd of his flock; as Priest, he administers the Sacraments. In England, where the Church is established by law, a Parson or Rector controls livings, a Vicar is the deputy of a lay Rector, and a Curate the Vicar's assistant; the Curate having by rights, as in the English Book, the

"cure" of souls. There is need of a more endearing term than any of these. Perhaps the most comprehensive term for the clerical office is to be found in the words, Parish (or Mission) Priest. The Morning and Evening Service may be rendered by a Lay Reader when licensed thereto by the Bishop.

This first rubric (like all the others, originally printed in red, as in old Roman law-books) says in the English Book, "with a loud voice;" meaning, "in a plain tune, after the manner of distinct reading," as in a rubric older still. Musical intonation, or "plain song," was and often is the mode of reciting the Service, and is certainly much better adapted to hearing in large Churches. The Sentences, twenty-seven in number, are all *invitatory* in their character, and designed to give the keynote to the whole Service. There were originally but fourteen (only eleven in the English Book, and all of these penitential), and they were the same at Morning and Evening Prayer; but these now differ in some respects, and many have been added. The first four are general and incite to reverential devotion; the last ten are penitential; those between are especially adapted to the leading Feasts and Fasts of the yearly round, as they occur.

When the Holy Communion, which has its own penitential preface, is immediately to follow, all may be omitted from this point to the Lord's Prayer, with a "bidding" ("The Lord be with you," etc.) prefixed to the latter. On any day but Sunday the shorter form, "Let us humbly confess our sins unto Almighty God," may here be substituted for the **EXHORTATION**, which dates from 1552, and is paraphrased largely from the Bible. It is re-

markable for the loving tone with which, beginning "Dearly beloved brethren," it brings out the three great elements of all true and effective worship, *i. e.:* Thanksgiving and Praise, Hearing the Word, and Prayer; preparatory to which must come a true Confession and Absolution. It is also noted for its combined use of Saxon and Latin words of similar meaning to express the same thought, as "sundry" and "manifold," "acknowledge and confess," "dissemble and cloak," "sins and wickedness;" a usage arising from the fact that Latin was the language of the learned, and Saxon of the more ignorant, at the time of its compilation. There are other Exhortations in the Prayer Book, *e. g.*, those in the offices of Holy Baptism, Confirmation, Matrimony, the Holy Communion, etc.

The **GENERAL CONFESSION** was added in 1552. Another exists in the Communion Office and that used in peril at sea, one in the service for Ash-Wednesday, etc. This is more full than those, but perhaps not so fervent. They are all confessions of sin, not of faith, though they do not instance particular sins. It is to be said, like all similar responsive prayers, *after* the Minister, *i. e.*, accompanying him at a perceptible interval, and all kneeling. It is addressed to the Father and is full of simplicity, exactness and fervour. Its contents are a paraphrase of Romans vii. 8–25. The rubric which precedes the Confession *At Sea* may well be complied with here—"In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him."

It is naturally divisible into three portions, *i. e.*, confession of sin; prayer for pardon; prayer for grace. Sin is defined as a straying from the right way through the

desires of our own diseased wills. By sins of omission and commission the soul's health is destroyed. Sins of omission are placed first, as constituting the great bulk of human offenses. At the Great Day it will be the things we have "*not* done to the least of these" for which we shall be mainly judged. Pardon is pleaded for those who confess, restoration for the penitent, and both through the Atonement of Christ, while grace is besought through His Intercession and to God's glory. The words "godly, righteous and sober life" imply respectively our duties to God, to our neighbour and to ourselves. In all places where the Amen is printed in Roman like the text, it is to be said by the person or persons who have said the preceding prayer or formula; and *here* the Minister confesses with the people. The fact that public confession is here set forth does not invalidate the need felt by many at times for private confession. This latter is expressly suggested in the Communion Office, under most careful restrictions. Such confession is, however, radically and essentially different from the compulsory confession of the Roman Church, which is enforced by penalties.

The **DECLARATION OF ABSOLUTION OR REMISSION OF SINS** is God's answer to Confession. In the English Book the word "declaration" is omitted. It is to be made by the Priest alone (sometimes superseded by the Bishop, if he be present), standing; as an authoritative act, in the name of Christ, who alone can forgive sins. All power is given Him in heaven and earth, yet He is ever present in His Church and acts through His duly commissioned Ministry. It is declaratory, not petitionary, in its nature, and is not to be used by a Deacon or a Lay-reader.

It is a *general* Absolution to a mixed congregation, and thus may be said to be sown broadcast on ground of varying receptiveness, where that "received into honest and good hearts" will bring Remission of sins. The Priest lends his mouth and hands in the external acts; it is Christ who internally absolves, and then only when men repent. This public office need not supersede a private declaration, when the need may be manifest.

Like the General Confession, it naturally assumes three divisions, *i. e.*, the Preamble, the Absolution itself, and the Exhortation. The first names its source in the Father of our Lord Jesus Christ, who "hath given power and *commandment* to His Ministers to declare and pronounce." Hence the Priest, being commanded, may not withhold the Declaration on grounds personal or other, where the prevailing conditions are pleaded. The grounds of the Absolution itself (the second sentence), are Repentance and Faith, the same requisites as for the reception of the Sacraments. The Exhortation is to prayer for a true repentance, the grace of the Holy Spirit, and final triumph, "through Jesus Christ our Lord" (a phrase which closes more of the Church's prayers than any other). The respective offices of the three Persons in the Trinity are wonderfully interwoven here. *Amen* signifies the congregation's assent to the petition, with the aspiration that the benefits may be theirs.

There follows an alternative form, not in the English Book in this place, but occurring there in the Communion Office where we also have it; and far more suitable there than here, as being more fervent and less general in its scope, and more personal in its application, than the earlier

one. It is precatory or benedictory, rather than declaratory, and uses the pronoun "you," implying the presence of a body of *believers*. In structure and significance it resembles the other, but dwells more on the workings of God's mercy.

In the Ordinal, or Ordination of Priests, the Church does not hesitate to confer on them the original authority conveyed by her Divine Head, repeating His words: "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." This authority is involved in the Administration of the Sacraments; and the Remission of sins conferred in Baptism is renewed at every Absolution. There are four modes in which this absolving power may be officially exercised. They may be termed the absolution of *prayer*, or the power to intercede through Christ's merits; *declaratory* absolution, or the power to declare the Gospel; the absolution of *discipline*, or the power to exclude scandalous sinners; and *sacramental* absolution, or the power to admit to and administer the Sacraments.

The principal respects in which the power of a Priest, or fully commissioned Minister, exceeds that of a Deacon, are that he may pronounce the Absolution, give the Benediction and celebrate the Holy Communion. From what has been said of the grave importance of the Introductory portion of Morning and Evening Prayer, which closes here, it is evident that lack of punctuality at Church works a deprivation of great blessings.

VII.

THE LORD'S PRAYER AND VENITE.

"*O come, let us worship and fall down: and kneel before the* LORD *our Maker.*

"*For He is the* LORD *our God: and we are the people of His pasture, and the sheep of His hand.*"—The Venite.

THE second and third divisions of the Service, that of Thanksgiving and Praise and that of God's Word, are closely interwoven by the alternation of the Psalter and Canticles with the Scripture Lessons. The second division begins here, as the Minister kneels and recites the **LORD'S PRAYER,** the people repeating it with him. It was the beginning of the entire Service in the First Book, and is there called the *Pater noster.* The rubric as to the people's invariable accompaniment does not apply to its use at the opening of the Communion Office. It here confirms and seals the word of Absolution, sets us free from sin to the liberty of the sons of Our Father, and opens the door to Praise.

There is no public service of the Church whatever without the Lord's Prayer, and it always has the place of honour. Here it is the first distinct *Prayer* in the Service. It is a striking example of Christ's approval of a form, and was twice given by Him; once in response to a direct request for instruction, and once in the Sermon on the Mount. It is the universal every-day prayer of humanity, and

though very general, it covers every need. Its petitions may often be used with a special intention, as "Thy kingdom come," for the salvation of the heathen, for the Second Advent of Christ, or for the reign of grace in our own hearts; and "Thy will be done" in the Church, in the State, or in personal doubt or affliction.

Its parts are four, *i. e.*, invocation; three petitions for God's glory; three for ourselves; ascription. The order of thought is the same as that of the Ten Commandments. As children of a common Father, we are all brethren in His blessed Son, and the Invocation summons us to filial trust and reverence, and to fraternal communion. He is **Our Father** by creation and by redemption; **in heaven** preëminently, but not exclusively. In the first of the three petitions for God's glory, **Hallowed be Thy Name,** the spirit of *devotion* is enjoined. We place Him before ourselves, and make all things holy that bear His name: His Word, His Church, etc. In **Thy kingdom come,** we pray that it may come in us, in the world, in eternity. Such a coming brings heaven down to earth, and raises earth to heaven. By it sin will be destroyed, by which death and Satan rule. This is the spirit of *loyalty*. His kingdom is delayed by human resistance to His will. That will is learned by prayer, and so we ask that **Thy will be done,** as it is in heaven, where all is for love and nothing for reward. This petition inculcates the spirit of *obedience*. It includes the spread of Missions, the reunion of Christendom, and our own sanctification. Thus far the Prayer resembles the first table of the Decalogue.

Of the three petitions for our own wants, the first, **Give**

us this day our daily bread, is for *temporal* ones. Such petitions are sanctioned, yet restricted to our necessities. We ask for *daily* bread, the things needful for the body; and "having food and raiment, let us be therewith content." More than this, the needs of the soul are here implied (as warranted by some versions of the passage), in the thought of that "super-substantial" or celestial Bread, which came down from Heaven, and that Water of Life, after taking of which we shall never thirst. The other two requests for *spiritual* blessings are not limited, but expanded and earnest. In **Forgive us our trespasses,** we ask that our debts of thought, word and deed may be blotted out. But our only warrant for hope is in manifesting a forgiving spirit; "with what measure ye mete, it shall be measured to you again." This is the only petition with a condition attached. Its spirit is the one likest to Christ, and the hardest to our finite natures.

The next clause is in two parts, mutually dependent, as shown by the punctuation. All temptation is a "trying," and in this sense God will surely tempt us; but not "above that we are able," and will "make a way of escape that we may be able to bear it." We pray that He **Lead us not into temptation,** or rather that He keep us from putting ourselves in its way, and that we take heed lest we fall. We must not tempt God, and must be watchful to be found only in the path of duty, wherein alone protection is vouchsafed. **Deliver us from evil** means, above all, from the *Evil One* and all his angels, the source of all real evil. The lust of the flesh, the lust of the eye and the pride of life, to which Adam yielded, were overcome by Christ, in Whom alone is grace to resist our temptations

from within. Sorrow, sickness, suffering are not necessarily evils, but trials; there is no real evil but sin, *i. e.*, a separation from God, who is "of purer eyes than to behold iniquity." In God's forgiveness of sin we see the *beginning*, in His support in temptation the *continuance*, and in His deliverance from evil the triumphant *close* of our whole spiritual life.

While the Lord's Prayer is that of the whole Church, and of all mankind, yet each petition has exceptional fitness among different classes. As has been touchingly said, "hallowed be Thy Name," is the prayer of the angels; "Thy kingdom come," that of the faithful departed; "Thy will be done," that of the living; "give us our daily bread," that of all creatures; "forgive us our trespasses," that of sinners; and "deliver us from evil," that of infants. The entire Prayer, if rightly conceived, is Christ's own prayer for Unity. Its doxology, or ascription of glory, **For Thine is the kingdom,** etc., is not given by St. Luke, nor is it in the best manuscripts of St. Matthew. It was perhaps added for a liturgical use, and is employed in the liturgy when the feature of praise is present.

The **VERSICLES** which follow, and which have been called the "Sursum Corda" (or "Lift up your hearts"), of the Daily Service, are very old, being the survival of its ancient penitential introduction. St. Benedict mentions them in 543 A. D. They are from the 51st Psalm, and follow the use of the Eastern Church. We cannot properly show forth praise until God opens our lips. The English Book adds two Versicles to these, *i. e.*, "O God, make speed to save us," and "O Lord, make haste to help us." These short, ejaculatory Prayers (or *preces*) are in contrast

with the Collects (or *orationes*), which are longer and more thoughtful.

Rising from their knees, Minister and people break forth antiphonally (responsively) in the **GLORIA PATRI**, or "Glory be to the Father," which has been in constant use in the Church, daily in many parts of the world, substantially from Apostolic times. It is familiarly known as *the* Gloria, from its frequent use here and elsewhere in the Service, although there are other Glorias, as the Gloria Tibi, and the Gloria in Excelsis. When in use in the Eastern Church in the third century, it was without the second clause. This was added and made universal in the fourth century as a standing protest against the heretic Arius, who denied Our Lord's divinity; and as an affirmation of the "faith once delivered to the saints." It is the special utterance of Christian praise to the Holy Trinity. It is used in the same position as ours by Eastern and Continental Churches. In essence it is the Angelic Hymn of Isaiah's vision, and as heard by the shepherds. In its present Trinitarian form it follows the words of Christ in the Baptismal formula. The succeeding response to the Minister's summons, "Praise ye the Lord," was, in the First Book, from Easter to Trinity Sunday, "Alleluia;" reminding us of the Antiphon of Rev. xix. 5, 6, or of the unity of worship in the Church, on earth and in heaven.

The doctrine of the Trinity in Unity here set forth is a Mystery, like that of the Incarnation and of Redemption, but none the less a fact. It was gradually revealed in the Old Testament from the hints in Genesis, continued in the veiled statements of the Prophets, and perfected in the revelation of the Son and the coming of the Spirit in the

New. It was the office of Judaism to manifest the Unity of the Godhead among the heathen nations of antiquity; and the life of the Jewish Church may be said to be the era of the Father. That of the Son came when He "brought life and immortality to light through the Gospel"; and that of the Holy Ghost succeeded at the first Christian Pentecost, and will continue till God's "Spirit is poured out upon all flesh," and the end shall come in our Lord's return. Their three offices are those of Creator of "all the world," Redeemer of "all mankind," and Sanctifier of "all the people of God," as stated in the Catechism. Their respective attributes are often given as those of Power, Wisdom and Love. They are "Three Persons in one God." How this great Mystery of three distinct Persons in one divine Nature can exist, will be further considered in the Creeds. Prayers are generally addressed *to* the Father, *through* the Son, and *by* the Holy Ghost.

The symbolism of the Trinity is various, and nowhere more needed than to suggest this doctrine, so far beyond finite comprehension. The triangle, trefoil or clover leaf, or the three forms of water, ice and vapor, are little more than hints. A suggestive, if not a complete, expression is the sun in heaven as the source of light (betokening the Father); that light coming to earth as rays (the Son); those rays giving animal and vegetable life by chemical action (the Holy Ghost); yet all are light, from Him who is all Love. An ancient custom, common in the Gloria, is that Minister and Choir face with the people to the Chancel (constructively the East). This custom was enjoined in the ancient English Psalter, and is a solemn assertion of our belief in the doctrines expressed in the

Gloria. From the ascription of praise thus rendered to the Trinity we properly withhold the bowing of the head in worship; reserving that attitude for those parts of the Service, as in the Creed, wherein we expressly state our belief in the *Incarnation*.

The succeeding rubric is the first direction for music. The Anthem which follows, and which, like all other Canticles, is always *sung* when possible, is familiarly known as the **VENITE** ("O come"), from its first Latin word with which, in common with all the Psalms, it is inscribed. Special days have sometimes special Anthems appointed in place of the Venite, which is also omitted entirely when it is read in the Psalter; where it comes in order, as the 95th Psalm, on the nineteenth morning of every month. In the English Book it is this 95th Psalm entire; we drop its last four verses and insert in their place the ninth and thirteenth verses of the 96th.

Even from the days of the Temple service the Venite has been the *invitatory* Psalm, and it is now the song for Friday evening, the eve of their Sabbath, in the Jewish synagogue. It is full of praise to the God of nature, who is also the God of revelation, and it is an adoration of Christ, "by whom all things were made." His individual care is tenderly dwelt on, and offset by a warning of our responsibility. Since 850 A. D., the use has existed of christianizing (so to speak) the Jewish Psalms, whether in Canticles or Psalter reading, by adding to each of them the Gloria Patri; and whenever so used, unless sung, the Gloria is to be begun by the Minister. The *Gloria in Excelsis* may be used at the end of the Psalter—a provision almost never availed of in the Morning Service. This Hymn is printed

in the Evening Prayer, at which point a further explanation is made concerning it.

The word "anthem" has come to have a restricted popular meaning as a more florid rendering of religious compositions; the offering by the Choir to Almighty God of the best of their musical attainments. It is not used in this sense in the Prayer Book, being akin to *antiphon*, the Greek word for responsive singing. The first religious music known was the antiphonal chanting of Moses and Miriam and their followers at the Red Sea; and this was the mode of the Jewish Church. The Hebrew version of the Psalms has musical directions in nearly every case. The impressive devotional music of the seventh century, called Gregorian after the great Bishop, though known before his day, afterward became so corrupted that the Council of Trent debated the entire exclusion of music in Churches. Its grand yet simple tones, flexible and within a narrow range, render it very easy for a congregation to join.

There are three ways for the musical recitation of the Psalter and Canticles. In *direct* chanting, they are sung throughout by the whole Choir. In *responsive* chanting, the Minister renders the odd-numbered verses, and the people the even ones. In *antiphonal* chanting, the two sides of the Choir sing alternate verses, or a part of each verse alternately. The last mode is that inherited by the Christian Church from the Jewish, and is the most satisfactory in emphasizing the significance of each passage. The entire Psalter and all the Canticles are "pointed," or punctuated with a musical colon, to properly indicate this division. In a Service chorally rendered throughout, as is now growing common, the Prayers and the Creed are

also recited in a low-pitched musical monotone by the Minister, joined in the responsive portions by Choir and congregation. In ordinary reading, after an announcement of the Selection, the Psalter is recited responsively, the Minister and the people taking alternate verses.

VIII.

THE PSALTER, CALENDAR AND LECTIONARY.

"That by patience and comfort of Thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ." —The Collect for the Second Sunday in Advent.

"And let them be for signs, and for seasons, and for days, and years."—Genesis i. 14.

THE **PSALTER** was the authorized Hymnal of the ancient Jewish Church. Nearly one-half of the Psalms have been attributed to King David, and about one-third are anonymous; a few are ascribed to Moses, Solomon, Asaph, Ethan, the sons of Korah, etc. They are the work of many ages and authors, and their formation stretches over several hundred years. The first collection of them was made by Solomon for the worship of the Temple, and their systematic use was begun at its dedication. Before his day Psalms had been written, like those of Moses and Miriam, Deborah and Hannah; and of much later date were those by Hezekiah, Ezra, Nehemiah, etc. The entire collection which now bears David's name was in liturgical use for four hundred years before Christ, and had been a gradual growth for still six centuries preceding that. Our Lord quotes from them in the Greek Septuagint version, and they were never used in the

Hebrew by the early Christian Church, in which they had a very high place.

St. Jerome, the translator of the Vulgate, or Latin version of the Bible, left three versions of the Psalms; and his Gallican version, 389 A. D., taken from the Septuagint, has since been and is now that used by the Roman Church. The Prayer Book version is nearly seventy years older than that of King James, and much better adapted to liturgical use. It is here separated into sixty nearly equal portions, one for each morning and evening of the month, the thirtieth day being always read for the thirty-first as well. It is from the first authorized edition of the Great Bible, which was founded on Wickliffe and translated from St. Jerome. It is, therefore, "in Hebrew and Greek and Latin," as well as in English, having Hebrew divisions, from the Greek vernacular, through a Latin translation. It is printed after the Occasional Offices, at the end of the Prayer Book proper.

This being a Prayer Book manual and not a Bible commentary, only a very brief analysis of the contents of the Psalter can be given. It is usually separated into five sections, each of which closes with a Doxology. The original Psalter, composed almost entirely by David, constitutes the first section (Ps. 1–41). The second, ascribed to David and the Levites, includes thirty-one more, ending with Ps. 72. The third (Ps. 73–89) shows the work of other authors, and was perhaps collected by Hezekiah. The Temple Liturgy constitutes the fourth section, mostly anonymous in authorship, and comprising Ps. 90–106. Many of these probably belong to a later date, as well as those of the fifth, which is generally ascribed to the period of the Res-

toration from the Babylonian captivity. The latter (Ps. 107–150) includes the Great Hallel, or Passover Hymn (113–118), the long 119th, and the Songs of Degrees (120–134) or goings up to the Temple after the Exile.

The 14th and 53d Psalms are virtually the same, as are the 70th and the latter part of the 40th; while the 108th repeats most of the 57th and 60th. Several of them have the same caption in the Latin. Many of the Psalms are David's own personal history, and the extraordinary vicissitudes of his career adapt them wonderfully to the needs of all sorts and conditions of men. The 104th is a Psalm of nature, the 107th a Psalm of life, and the 78th, 105th and 106th are Psalms of history. The 69th, 139th and 140th contain imprecatory or cursing clauses, which need to be read as viewing the speaker in the light merely of God's representative. The 136th is pure thanksgiving, and the 84th dwells on the delights of public worship. Ps. 44 was written in time of national disaster, and Ps. 45 was written for Solomon's wedding, and is highly typical of the marriage of Christ and the Church; hence it is one of the Proper Psalms for Christmas Day.

Seven of the Psalms are called Penitential: Nos. 6, 32, 38, 51, 102, 130 and 143. Seven are especially adapted to sick-beds: Nos. 23, 27, 42, 91, 103, 121 and 139. The 4th, 31st (first six verses), 91st and 134th are known as the Compline (or bed-time) Psalms, and form the Second Selection, often used at Evensong. The 119th is an acrostic, being in twenty-two sections of eight verses each, each section begun by a letter of the Hebrew alphabet, in consecutive order. Its subject is the reading of the Scriptures, and each verse but one (the 122d) has a reference to God's Word. As

used in the Service, its sections are not interrupted by the Gloria, as it constitutes but a single Psalm. The 150th and last refers to the perfect praise of Heaven. Ten Psalms are distinctly and pointedly Messianic in their reference (Nos. 2, 16, 22, 40, 41, 45, 69, 72, 110 and 118), a characteristic which pervades the whole Book to an astonishing degree.

Moses, David and Solomon were all marked types of the Messiah, and Christ constantly quotes from the Psalms with such an application to Himself. His last act with His disciples, before He suffered, was to sing the Hallelujah Hymn of the Passover, as they went out to the Mount of Olives; and He quoted from the 22d and 31st Psalms upon the Cross. In the New Testament, two-fifths of all the quotations from the Old are from the Psalms, and the Apostles at first looked to the Psalter for their written Gospel. We apply the same principle in our Proper Psalms for special Days, and have increased the number of Days so emphasized from six (as in the English Book) to sixteen. Twenty Selections of Psalms are added, in groups or otherwise, which may, except on these Days, be substituted for the consecutive daily portions for the month, at the discretion of the Minister. These may all be found immediately preceding the Psalter, as well as among the preliminary Tables. Most of the Canticles are taken from the Psalter.

The Psalms are not metrical, like modern poetry, but lyrical; and are full of primitive parallelisms and recurrences of expression which conduce greatly to their universal use, and make them household words. They easily lend themselves, however, to metrical versions, such as abound in hymnody. Unlike spiritual books of the older religions,

they never confuse God and nature, as do those of the Egyptians, which abound in witchcraft and like superstitions. Their application is as many-sided as human experience. They abound in historical reference and in moral teaching. They are lofty summaries of praise, and glow with prophetic allusions to the Christian Church. As solace to the spiritual life, they are invaluable; and they served as a manual of prayer to Our Lord Himself. Some of their tones are adapted to private meditation, others to personal confession, and all to public praise.

The **LECTIONARY,** or **TABLES OF LESSONS FROM HOLY SCRIPTURE,** forms a large part of the preliminary matter in the Prayer Book. The Lessons, or Lections, are read from the Lectern, the Minister facing the congregation, who sit for instruction from the Word. Lecterns are often made after the figure of an angel, or in the form of an eagle bearing the Bible on its outspread wings; the eagle being the special symbol of St. John, the author of the last Gospel. The practice of reading the Scripture Lessons in worship is extremely ancient, and was followed by Our Lord Himself in the synagogue. Christ is thus preached, even if there be no Sermon. The English rubric quaintly says, "shall be read distinctly with an audible voice, he that readeth so standing and turning himself as he may best be heard of all such as are present." It would be well if this rubric were always explicitly obeyed. In the First Book the Lessons were intoned, as also the Epistles and Gospels. There are two Lessons at each ordinary Service, the First always from the Old Testament, except rarely from the Apocrypha, and the Second invariably from the New; each always introduced and closed with a dignified

announcement, but without comment, after the manner of the text itself.

Four separate tables are given in the **CALENDAR**; *i. e.*, for Sundays, for Holy-days, for days of special Fasting, and for daily use throughout the Year. The Lenten tables may be substituted at discretion for the ordinary Lessons at that season of the Year, and such a substitution is sometimes a great gain. Blanks are left in the monthly Calendar for insertion of Proper Lessons at the immovable Feasts, and those for the movable ones supersede the ordinary assignment as they occur. If only one Service occur on a Sunday or Holy-day, a choice may be made between the Morning and Evening Lessons of that day. On any Sunday evening the Gospel Lesson for the day of the month may be read instead of the Second Lesson; and at Service on any day without Proper (or special) Lessons, any Lessons of that calendar week may be used. And on days of special appointment, not prescribed by this Book, discretion remains with the Minister, who, in case of exigency, sometimes shortens the Service by the omission of the Old Testament Lesson and its succeeding Canticle. Greater and more systematic use is made of the Bible in public worship by the Church than by any other religious body.

In private reading the Old Testament is read through in course once a year, and the New Testament twice. In the former the historical order is first observed, then the poetical and prophetical books in order, with a few selections from the Apocrypha, reserving Isaiah, from its peculiar appropriateness, for the approach to the Christmas season. The only omissions are the Psalms, certain duplicated portions, and such, especially in the Penta-

teuch, as are not specially edifying for general reading. The Second Lessons of the morning follow the New Testament in course from St. Matthew to St. Jude, and those of the evening the same, except that the Acts and Epistles precede the Gospels in order; each set reserving the Revelation until the close of the year.

The Sunday Lessons follow the order of the Christian Year. During the earlier half of the Year, the First Lessons treat of prophecy and the Second Lessons narrate its fulfilment in the Gospels, adding the Epistles of St. Paul. In the latter half, Old Testament history is treated in the First Lessons, and the Acts, Gospels and General Epistles in the Second. All of the Proper Lessons may be harmonized with the tone of Epistle and Gospel. The English Tables are distinctly inferior to our own, having but few Proper Second Lessons for Sundays, those of the ordinary weekly Calendar being used; while greater employment is made of the Apocryphal books, which should be read only "for example of life and instruction of manners."

The Canonical Books of the Hebrew Old Testament Scriptures were finally collected, it would seem, by the prophets Ezra and Nehemiah, under the three divisions of the Law, the Prophets and the Psalms, about 400 B. C. A hundred years later they were translated into Greek by the famous Council of Seventy at Alexandria, under the name of the Septuagint, which also included the Apocryphal writings. The New Testament, begun by St. James and completed by St. John, undoubtedly became fixed in ordinary use in the Christian Church soon after the latter, although for generations there existed false epistles and disputations concerning the true. But the testimony

of the early Christian Fathers shows the substantial integrity of the Canon as we have it now; and this Canon was formally and finally ratified by the authority of the Council of Carthage, 397 A. D.

The original autographic manuscripts of the Bible perished many centuries ago. The older copies are known respectively as Uncials and Cursives, so called from their being written either all in capitals or in more flowing characters. The three Uncials most venerable of all, are carefully preserved in the great libraries and museums at St. Petersburgh, London and Rome, and are respectively known as the Sinaitic, Alexandrine and Vatican Codices (or manuscripts), so named from circumstances of their discovery or present home. They are Greek copies, and date from the fourth and fifth centuries. They are nearly complete as to contents, but are not divided at all by stops, or punctuated according to the sense. Indeed, chapters and verses are quite modern; the former dating from the thirteenth, and the latter only from the sixteenth century. The great Latin translation of the Bible is the Vulgate (*i. e.*, common), made in the fourth century by St. Jerome, this being the first book ever printed with type. On it is based the Douay version in English (so called from the place of its translation in Belgium in the sixteenth century), which is the one authorized in the Church of Rome. The great translations into English are those of Wickliffe, Tyndale, Coverdale, Cranmer (or the Great Bible), the Genevan, the Bishops', and King James'; the latter being the present matchless Authorized Version, from the original tongues. The latest (Westminster) version was made in our own day, but is not in use in our

Churches. The English Bible is the first ever rendered into the vernacular of any people, and this vigorous Anglo-Saxon influence has preserved our liturgy free from the infusion of many words of Latin origin.

The wonderful continuity of thought and purpose which characterizes the varied contents of the Bible, beginning with oral traditions of the earth's infancy, covering many hundred years of compilation and a vast number of isolated authors, is one of its strongest claims to acceptance, from its human side. The leading truth of the Old Testament is the Unity of God, and His service, without the hope of immortality; combined with the ceaseless expectation of a Messiah. The New Testament (at first also oral) is the history of that Saviour, and the revelation of the truths which grow out of His Incarnation. Immortality was revealed, but Heaven not described. Redemption was made for guilty man, and the Christian Church founded, at first in apparent failure, but with the power of Truth, "conquering and to conquer." The *Apostolic Ministry* now received its great Commission, its doctrines crystallized into a *Creed*, its *Sacramental life* began, and the *Canon of Revelation* was complete.

The present is preëminently the age of criticism, and of the Bible most of all, as of the Book which reveals the Conqueror of sin. But this bane brings its own antidote. Attacks multiply commentaries, and our knowledge grows firmer. Observation and exploration at the East only confirm the historical and physical record. As assaults on the citadel of the New Testament weaken, those on the Old increase; but high scholarship and pure faith are more than a match for the "higher criticism." Indeed,

that criticism is valuable as a test of faith and a deepening of true knowledge. Ideas broaden by study, and far less stress is laid on minor and non-essential elements. Inspiration has its divine and its human side. God's message flows through man's agency, though he be the organ of a higher Intelligence than his own. The literary styles of St. Paul and St. Matthew are widely divergent and each is more or less defective. Different men were inspired to record differing phases of Christian truth in the Gospels. The chronological record indeed bears some marks of human origin and therefore of fallibility. There are doubtless errors of transcription, translation, interpretation, nor is it strange to find literary and textual elements still unexplained or obscure; for copyists and editors are uninspired.

Yet the Scriptures are scarcely more in need of such explanation and comment as may clear the plain sense, than is much of profane and accepted modern literature. The twin handmaidens, science and revelation, have never been found in discord; as indeed they cannot be from the very nature of their respective and diverse spheres of operation. Both the scientific and spiritual truths of revelation are taught in imagery; not in technically accurate scientific phrase, whether in the domain of physics or ethics. No doubt there are many small variations in the manuscripts known to scholars, yet the great truths of life and the lessons from Heaven do not conflict. The Bible, though not in some sense scientific in its presentment, is still less anti-scientific. One jot or one tittle shall not fail from the written Word.

But the **WORD** of God is His *Son*. The Living Word

is greater than the written; we should worship not the Bible, but Christ. Christianity is founded not on a *Book*, but on a *Person;* and the difference is as great as between the written and unwritten constitutions of men. He lives in His Church, which is indefectible and cannot fail. Many Christians fall into the error of Bibliolatry, or worship of the Bible, and this is the surest way to convict it of radical error.

"Christianity has conquered the world not so much by its words as by its works. It is Christ's works that bear Him witness; they testify of Him. He gave no commandment to His disciples to write. Till it is proved that in the New Testament we have a fixed rule for the guidance of the Church in all particulars, and that the Apostles have made an authoritative statement of all which they received during the great Forty Days, the appeal to the letter of Holy Scripture as if it contained all they taught and practised cannot be admitted."

Its main purpose was not to manifest verbal uniformity, chronological accuracy, or even scientific facts, but the *way to Heaven.* Its words were adapted to the understanding of those to whom they were first addressed; they are adapted to us. But they are to be expounded by the Church, which wrote them by the power of the Holy Ghost; the Church which has discriminated between a true and a false revelation; the Church which is the perpetual Witness and Keeper of Holy Writ.

IX.

THE TE DEUM AND CANTICLES.

"*Heaven and earth are full of the Majesty of Thy glory.*"—The Te Deum.

"*The Day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death: and to guide our feet into the way of peace.*"—The Benedictus.

THE English Book says of the **TE DEUM LAUDAMUS,** which follows the First Lesson, that it shall be said or sung "in English, daily." The First Book says, "except in Lent, when shall be used *Benedicite.*" The latter is our custom, though not specifically prescribed; the Benedicite being the succeeding Canticle, and less associated with lofty accents of thanksgiving. The *Te Deum* is here called a Hymn; and it is indeed the most exalted and stupendous of all hymns of praise. For centuries it has been the crowning feature of coronation services, at thanksgivings for national blessings and on other jubilee occasions, and to it have been wedded some of earth's sublimest music. The most ancient Christian music known is the "Ambrosian Te Deum," written in 487 A. D.

To ears accustomed to such inspired strains as this, very much of modern popular hymnody is a weariness, if not an impertinence. Milton does not rival it in Paradise Lost, or Dante in the Divine Comedy. It is to Western Christendom what the Gloria in Excelsis is to the Eastern

Church, and has been sung every morning from time immemorial. Its origin and authorship are dim. There is a legend of its joint improvisation by St. Ambrose and St. Augustine responsively, at the baptism of the latter at Milan, on Easter Even, 386 A. D.; but its material was probably gathered from many sources, and it was perhaps a growth, like a liturgy. It is not taken from the Jewish Church, like the Psalter and many Canticles, but is purely a Christian hymn. It was first written in Latin, much of its matter originating before 250 A. D., and has preserved its present form since the fourth century.

"As the Nicene Creed is indirectly a hymn, so is the *Te Deum* indirectly a Creed," for it is most doctrinally phrased. It is natural for us to express our belief in words of praise, when that belief is rooted deep in our spiritual natures. And this Hymn is indeed praise, creed and prayer, arranged in this order: the first portion being addressed mainly to God the Father, and the second to God the Son, while God the Holy Ghost is distinctly recognized. Some have thought it addressed to Christ as God ("We praise Thee *as* God"), but the Latin is a double accusative, an ascription of Deity to God the Father. It is naturally divisible into several parts.

The first six verses are an offering of praise to the Father Almighty, from earth and heaven. The word *Lord* is the self-existent and eternal Name, known to the Jews as *Jehovah*. Coupled with our own worship, as of "earth," is that of the heavenly host, who are here spoken of as "Angels, Heavens, Powers, Cherubim and Seraphim," indicating their gradations. Scripture has much to tell us of the ministry and office of angels, though but little of their

nature. They are a distinct order of beings from us, and are often styled "spirits," having no perishable body. They are not necessarily incorporeal, but seem to possess a spiritual body, such as Our Lord's after His resurrection. Christians can never *become* angels, as a loose theology would teach; but shall be *like* them, and indeed unworthily possess a yet greater dignity, in that for us Christ died. They are capable of temptation, as the greatest of them fell; by what sin we know not, but probably pride or ambition. Often in the Old Testament "the angel" is the Son of God, appearing in angelic guise; a foreshadowing of the Incarnation. After Christ's coming angelic appearances (as if they might be worshipped), became fewer and then ceased, until their accompaniment of Him at His return in the latter day.

In Heaven their office is ceaseless praise and service. In many ways they minister to men, especially to those "who shall be heirs of salvation." They do not lose personality because invisible to us, and are always about our pathway. This is more than hinted in the case of children, who are spoken of as having "their" (own guardian) angels. They are referred to as agents of the Almighty, through whom He works such natural operations as we ascribe to air, fire, pestilence and death. A destroying angel visited the Egyptians when the Israelites were "passed over." They have names, not so much personal as denoting an office, as Micha-el, Gabri-el, (compounded with the name of Deity), Satan, etc. Both good and evil angels are called "princes," and some seem to be set over nations. Gabriel is sent on benign errands to men, and Michael, the archangel, fights God's battles.

Cherubim are symbolized by winged figures, and apparently had a protective office in Eden over the Tree of Life, and over the Ark of the Hebrew Covenant. Seraphim are represented by Isaiah as having six wings, with two of which they veil their faces. Angelic ranks and numbers are beyond computation; their name is legion. In the Book of Revelation, the Bishops of the Asian Churches are called "Angels," or messengers, as the word signifies. The fifth and sixth verses are the Angelic hymn of Isaiah's vision. The Hebrew word "Sabaoth" means hosts or armies; or, in its import, all rational beings.

The seven succeeding verses vary the note of praise to a *Christian* harmony, sung by Apostles, Prophets, Martyrs, and the whole Catholic Church throughout the world, to the Blessed Trinity. The ascription becomes individual to each Person, in the last three verses of this section. A better rendering of the word "noble" would be "white-robed" (*candidatus*), or martyrs "having washed their robes and made them white in the blood of the Lamb." In the English Book the Son is addressed as "honourable" instead of "adorable." Thus the Old and New Dispensations join, and the Church Militant unites with the New Jerusalem above in worshipping the Three Persons in the Godhead.

Here enters a distinct change of address, and God the Son, in the remaining verses, receives the praises and prayers of the faithful, and first for the blessings of the Incarnation. Beginning with "Thou art the King of Glory," Christ's Royalty, Sonship, Passion, Resurrection, Ascension, Session and Judgment are consecutively dwelt on. In the sixteenth verse, for "Thou didst humble Thyself," etc.,

the English Book reads, "Thou didst not abhor the Virgin's womb;" and the first clause would probably be better translated, "When Thou tookest upon Thee the *nature* of man to deliver it." In the nineteenth, His Second Advent as Judge, as said by the angels at the Ascension, is considered as the complement to the First. The whole section constitutes a Creed of Christ, very like the Apostles' Creed, which is a recital of facts, and not of speculative dogma.

The last division is a prayer to God in Christ. First, for the whole Church of the redeemed, for His servants, His people, His heritage, whom He is petitioned to save, to bless, to govern, to uplift. "Make them to be *numbered*" should probably read "rewarded;" *munerari* for *numerari*. After the burst of thanksgiving, "Day by Day," etc., the close of the Prayer is for ourselves; "Vouchsafe," etc., as in the Lord's Prayer. The last verse but one has, in the English Book, "lighten upon us;" the conclusion is an outburst of confidence, and should read, "*I shall* never be confounded (*confundar*)." The close is as well suited to the Church Militant as the beginning is to the Church Triumphant. The whole is a peculiarly appropriate connecting link between the Old and New Testament Lessons. It is not followed by the Gloria; it is itself a greater Gloria.

The alternative Canticle, called the **BENEDICITE,** was first used in the Jewish synagogue worship, and St. Chrysostom calls it "that admirable and marvellous song." It is a paraphrase of the 148th Psalm, and is also the Song of the Three Holy Children in the fiery furnace, as given in the Apocrypha, and also in the Septuagint version of the prophet Daniel, probably in Cranmer's

translation. It may be used at any time, but Lent and Advent are especially appropriate, and Trinity Sunday as well, when the First Morning Lesson is the story of the Creation. It is also used on Thanksgiving Day, because it summons material things to praise the Lord. As composed and sung in the fiery furnace, it may be said to befit times of affliction; at all events, it brings into contrast our own shortcomings with the praise of even irrational and inanimate creation. Its idea is very simple, though elaborating in great detail, and with a constantly recurring refrain, the praise of the Creator.

It has four parts. Great natural powers and forces are summoned in the first ten verses; angels being named as God's ministers. The "Heavens" are the firmament, and the "Waters" above it the clouds. As in Isaiah the mountains are called "my mountains," so here the winds are styled "winds of God." With "Winter and Summer," through seven verses we address all the phenomena and changes through which Nature passes, such as the varying seasons, day and night, and even the moods in which she appears. In the third division the Earth is called upon to join, with all its wealth of animal and vegetable life. "Wells," to us a strange juxtaposition here, were a great need and a well-known object in the Hebrew life of the desert. "Beasts and cattle" divides animals into wild and tame. Lastly, thanksgiving is enjoined on all mankind, ancient Israel, God's priests and His servants, the righteous living and dead, men of "holy and humble" heart. Responsive use brings out a reciprocal call from Servants to Priest, and from Priest to Servants. The English Book has a thirty-second and final verse, "O

Ananias, Azarias and Misael," the Hebrew names of the "three children," Shadrach, Meshach and Abednego. As a whole, it is to be followed by the Gloria.

After the Second, or New Testament Lesson, comes the Gospel Hymn **BENEDICTUS**, or the song of Zacharias at the Circumcision of St. John Baptist, as given by St. Luke, probably from Cranmer's version. It appears in full, though the last eight verses may be omitted, except in Advent to which it is particularly appropriate. It has been used since the sixth century, and was originally the only Canticle after the Second Lesson. It is the last of the Old Testament prophecies and the first of the New. The English rubric directs its omission when it occurs in the Lesson for the Day, or on St. John Baptist's Day, when it forms part of the Gospel. As a thanksgiving to God for the Incarnation, almost every phrase has its counterpart in Psalm or Prophecy. Its first eight verses look back over the history of Israel, and recount the mercies of Jehovah. The last four are a prophetic charge to the forerunner of Christ, who is called the Day-spring, giving light and peace.

The **JUBILATE**, or the Hundredth Psalm, so familiar in metre, follows as an alternate; a favorite song of both Churchmen and Sectarians since the Reformation. It is the last of the Royal Liturgical Psalms of the Temple Service; a joyful anthem of praise to the Good Shepherd, everlasting in mercy from generation to generation. It has no direct Gospel reference. Its use is preferable for the Trinity season. It has been in the Prayer Book since 1552. The Service of Praise in Morning Prayer ends here.

X.

THE CREEDS.

"*Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.*"—The Sixth Article of Religion.

THE culmination of the Daily Service is **THE CREED.**

From the beginning of the Office a logical and harmonious sequence of liturgical observance is sustained, leading the soul upward from the penitential attitude suitable to its entrance on the public worship of Almighty God, through Absolution, responsive Praise and the hearing of God's Word in both Testaments, till the climax is reached in the public profession of the Christian Faith by the congregation, led by their Minister. There is no grander sight than this standing protestation of our allegiance to our Leader and Saviour Christ, and of our unity with the great host, who in all ages, climes and circumstances, have professed the same undying faith of the Universal Church. It ought to be felt and recited as a personal war-cry in our mortal combat with the world, the flesh and the devil.

"Faith cometh by hearing, and hearing by the Word of God." Having heard the Word, we now profess our faith

in it, thus "receiving it into honest and good hearts" in such a manner as should "bring forth fruit with patience." The Lessons are thus summarized in the Creeds, which therefore fitly close the third section of the Service. These Creeds are the "form of sound words" which St. Paul bade Timothy hold fast, and are simple recitals of facts, without any admixture of purely speculative dogma. They comprise "the faith once for all delivered to the saints," and are incapable of being added to or subtracted from, as matters of vital belief. They each start from the same central germ, and are paraphrases and expansions of the Baptismal Formula given by our Lord Himself, just as the Communion Office is an expansion of the original Words of Institution. Indeed, the reason for the insertion of the Baptismal Office after the Second Lesson, when occasion requires, is that such Baptism shall be immediately followed by the Articles of our Belief.

He who believes in Father, Son and Holy Ghost believes these Creeds. Each of them teaches the doctrines of the Trinity, the Incarnation, the Atonement, and the gifts of the Holy Spirit to the Church. Although deriving some of their claims from human testimony, they still recite truths which are in no wise dependent for their existence upon human assent; as the truth that "fire burns" is not impaired by a child's unwise use of this knowledge. They are not elaborated definitions, as are the Thirty-nine Articles of Religion, which are indeed preserved in our Prayer Book, but concern only the Clergy, and are assented to by them in their general promise of conformity to the doctrine, discipline and worship of the Church. The latter are theological definitions, more or less

scholastic, set forth by a State Church after the Reformation, and are still required to be signed by the English Clergy. Strictly speaking, "faith" and "doctrine" are not synonymous; the latter being an expansion and elaboration of the former, and capable of restatement by a National Church.

A form of Creed has been held as vital from the very first, as a defense against heretical doctrines, and its recitation in Divine Service is extremely ancient. It can be traced in England for at least three hundred years before the Norman Conquest. The original significance of the word *heretic* is a "chooser," *i. e.*, a rebel against authority. The early heresies were purely *theological*, and mainly regarded the Person of Christ and the nature of His work in the human heart. Heresies now, and the schisms (or separations) into which they have grown, are rather *ecclesiastical*, and chiefly concern forms of Church government, which is a momentous gain. Where divisions now exist in Christendom, they turn rather upon the interpretation than upon the acceptance of a Creed. The word *Creed* is from the Latin *credo*, "I believe," with which it begins. The Greek form is "*We* believe," which expresses the truth of community between Christians, whereas the Latin emphasizes the element of personality; while in either case there is recognized as a part of our natures the necessity of a definite belief.

The English rubrical direction is that it "shall be (ordinarily) sung or said;" in the former case in a musical monotone. In the First Book it was preceded as well as followed by Versicles. The posture is "standing," as the proper attitude of testimony and determination to main-

tain. Two customs obtain in connection with this posture. That of bowing the head at the human Name of Jesus, which was borne upon the Cross, in acknowledgment of His divinity and in token of our recognition of His supreme humiliation for us in the history of His Incarnation, has prevailed from very early times, and is even enjoined by canon in the Church of England. The Cross, once the badge of shame, has been turned into the symbol of glory. A previous mention, in connection with the Gloria Patri, has been made of the "Eastward position" or "Orientation," generally assumed throughout the Creed by Minister and Choir as well as people, and from very ancient times. To all Greek and Latin Christianity "the East" was Jerusalem, the mother of us all. Thence the early Church expected Christ "the Day-spring from on high," to reappear; and to this day the dead are buried with the feet thitherward, so that in rising, His first appearance may be seen—a custom which, with many, has survived the very memory of its origin. What more natural than that Chancels should, constructively if not in fact, be eastward; and that, as the Jews faced the Hebrew mercy-seat, Christians should face the Christian Altar, at this most solemn portion of the Service?

The American Church has two Creeds, the *Apostles'* and the *Nicene*, identical in substance, but differing in mode of expression. At this point the English Book has the Apostles' Creed alone, and our words, "Or this," prefacing the Nicene Creed in this place, appear, unfortunately, a standing slight to that most solemn Symbol. Our usage here is alternative between the two: but the latter, as a fuller statement of the truths of the Incarnation, is prefer-

ably used at the succeeding Service, when it is to be that of the Holy Communion. Indeed, its use is made obligatory by a rubric in the Communion Office itself, on Christmas, Easter, Ascension, Whitsunday and Trinity Sunday, the five great Festivals. In addition to these two, the English Church has a third, the *Athanasian;* so called in memory of St. Athanasius, the great African Bishop of the early Church, whose protest and defense at Nicea, when only a Deacon and almost alone against the heretic Arius is here embalmed. It is rather a *hymn* in explicit exposition of the doctrines of the Holy Trinity and of the two Natures of Christ, and stands by itself in the English Book, between the Evening Prayer and the Litany; its use being obligatory at Morning Prayer at twelve great Feasts and Festivals which occur, one in each month of the year, and also on Trinity Sunday. It contains nothing repugnant to the sense of the other Creeds, though much fuller in its definitions than either; yet it was never ratified by a General Council, as were they.

It is sometimes called the "*Quicunque vult*," from the Latin words with which it opens; and contains certain damnatory, or more truly, minatory (or warning) clauses, which to many are "a hard saying," though a thoughtful consideration will remove such fears. We are told in Holy Scripture that "without faith it is impossible to please God," and that we "must believe that He is." This distinctly implies a form of Creed, and St. Augustine says truly: "Not only is a good life inseparable from Faith, but Faith itself is a good life." No one is required to grasp with the true scientific method facts of theological dogma beyond his capacity so to reach; but the exercise of an

humble faith is persistently enjoined as of the very essence of salvation.

On the other hand, this Creed is an emphatic contradiction of the shallow popular notion that it is indifferent what our belief may be, provided it is sincere. The expressions "will be saved," "cannot be saved," with which it begins and ends, should be rather understood as *in the way of being saved*, or in a *state* of salvation. The words "except every one do keep whole and undefiled, without doubt he shall perish," cannot, moreover, be held to apply to cases of ignorance of so great salvation, unless such ignorance become neglect as the result of self-will. The Convocation of Canterbury, as late as 1879, officially declared that "the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all."

In considering the substance of the two Creeds, they will be taken together, as each sheds light on the other. The Apostles and the Nicene are each printed in three sections, which relate severally to the Three Persons in the Holy Trinity; and each section has distinct clauses, some simple, others modified, as indicated most carefully by the punctuation. Of these independent clauses, separated by colons and periods, there are twelve, the number of the Twelve Apostles; of whom there is a pleasant legend, whether founded on fact or otherwise, that each contributed one in its original form. There is nothing in the Apostles' Creed which is not to be found in the Book of the Acts; and, as Blunt says, there is probably as much reason to suppose that it was composed by inspiration of the Holy Ghost before the separation of the Apostles, as

to the contrary. This is the Christian Creed in its very simplest form, and it grew up freely. As has been well said, "It is to Holy Scripture what grammar is to literature."

Its substance is the Church's only requisite in Baptism, it is taught diligently in the Catechism of the young, used daily in the Services, and taken as a test of faith in the dying. It contains the absolute essentials of Christianity. It may be called peculiarly the Creed of the Western or Latin Church, as the Nicene is of the Eastern, and is traceable from very early times in the writings of the immediate successors of the Apostles, as Irenæus, Tertullian and Cyprian. Mainly, however, it was preserved in oral form in Greek, and does not appear in the written Latin until 390 A. D. After the Apostles' death, the lack of strict accuracy in its transmission, and the rise of numerous heresies and denials of its various articles, caused expansions of its form in different localities as the infant Church grew and spread outward; so that variations arose in Jerusalem, Rome, Antioch, and other centres. These were the days of dreadful persecution by the Roman power, but the Church gradually won its way by the power of the Holy Ghost, through the pure lives and holy martyrdoms of its members, until at last the Emperor Constantine became himself converted to Christianity and made it the religion of the Empire.

By his order was summoned in 325 A.D., at Nicea, in Asia Minor, the First General or Ecumenical Council of all the Bishops of Christendom, for the purpose of a more extended and explicit definition and formulation of the Christian Faith, as a defense against the philosophical heresies then so rife. Three hundred and eighteen Bishops

assembled, representing the entire Christian world (among them perhaps Bishops from Britain, already a National Church), and formally set forth the Nicene Creed, so named from its birthplace. It was afterward reasserted and rounded out at the Second General Council, held in 381 A. D. at Constantinople, at which time was added all after the words "Holy Ghost." The other undisputed General Councils, making six in all, are those held soon after, in the early and undivided days of the Christian Church, mainly for the condemnation of heretical doctrines, *i. e.*, that of Ephesus, 431 A. D.; of Chalcedon, 451 A. D.; the second of Constantinople, 553 A. D.; and the third of Constantinople, 680 A. D.

Concerning their decisions in matters of faith and practice no doubt or variation existed for many centuries, and the Church to-day holds and tolerates no doctrines which are not in harmony therewith; the work of the Anglican Reformation being a casting-off of corruptions and a return to pure and primitive Apostolic Christianity. The Nicene Creed is the formal expression of the Catholic Faith, set forth by and for the whole, and so received for a thousand years, without modification or enlargement. It is founded on the most sure warrant of Holy Scripture, as interpreted by "the Church of the living God, the Pillar and Ground of the Truth," and may be termed the Creed of Intercommunion. Beyond this, a Creed is not progressive nor developed, like a liturgy. By this is meant that while the Nicene Creed does not explicitly name all points concerning which adhesion is vital, *e. g.*, the authority of Scripture and the necessity of the Sacraments, still there is implicitly contained therein everything which is of faith.

Attempts have been made by parts of Protestantism in recent times to formulate new Creeds, as dependent on the assent of human minds; but the Christian Faith is not the product of private judgment. Rome has used a so-called power of development in matters of faith; and under cloak of this has added many articles which are in no way provable from Holy Scripture.

In connection with these thoughts we cannot do better than to cite substantially thoughts already admirably expressed by another. "The Church is fixed in her organic structure, but elastic in matters of individual opinion. She is not theorizing, but intensely practical. She believes that, as she is an ordinance for all men, her conditions should be very simple and none except those which Christ Himself has fixed; and therefore she has for her membership no detailed Articles or Confessions of Faith, and protests against any authority which imposes exhaustive formularies. Her terms of admission are repentance, belief in the Apostles' Creed, and a promise to lead a godly life—no more. Thenceforward all varying opinions, though not encouraged, are allowed in matters non-essential; concerning some of these she professes no opinion whatever of her own." In many matters of dogma she is not careful to present a theory, realizing that many great truths have counter truths, which must be equally held by Christ's followers; and often "in a figure," since divine mysteries are not penetrable to merely finite gaze. "The result cannot but be success, illustrated well in secular affairs by the growth of an unfettered republic, wherein all manner of theorists exist in harmony. But there must be a limitation here as there; and here it exists

in the refusal to admit Roman additions on the one hand, or Protestant denials of Christ's divinity or of her own Orders on the other.

"She has also her Creed of organization as well as of doctrine, and this is the Episcopate, which has been proven by the history of the Christian era to be *the only tie which holds*. All other governments crumble and perish. The Church is the only Society for all time and space; she binds the generations in a common brotherhood, and her life is continuous and unbroken. Rome offers the bond of *Papal authority*, and Protestantism the bond of mere *dogma;* while the Church presents the *tactual succession of living men*, believing that the abiding presence of the Holy Spirit is promised only through human personalities. The acceptance of this truth is entirely consistent with individual theories of its mode of working. All that is required is a belief that it *is* and *ought to be*.

"As the facts about Christ constitute our *doctrinal* Creed, so the facts about His Church are our unwritten *ecclesiastical* Creed. And therefore the *Bible*, as summed up in the *Creed* of Christ, together with the *Sacraments* given through the *Episcopate* to the Church of Christ, constitute our proffered basis of Christian Unity." Consistent and zealous Churchmen, too conscious of our blessings not to be eager to share them, are the most anxious for such an unity; but it must be a *real* unity; an *organic union*, not a mere platform *confederation*, productive of no result but professions of goodwill, and in itself a rope of sand. The weakness and worthlessness of the original Confederation of American States, without a central and controlling constitutional bond, is a clear case in point.

Our position is something, or it is nothing. If it be historically secure, candid members of other communions, our friends, neighbours, kinsmen according to the flesh, will offer the tribute of added respect for a consistency which is always a jewel. God forbid, however, that such privileges as we have inherited, and a birthright which on that account entitles us to no personal credit, should be a ground of boasting. Such gifts only add to our responsibility, and withal compel us none the less to recognize, and if need be, appropriate, what, in the working of other systems, may be superior to and not inconsistent with our own. Not in minimizing our own essential deposit of Faith and Order, but in magnifying and coalescing upon all fruitful points of agreement with others, should lie our best hope of final reunion with them.

There are varying shades of Churchmanship in our communion, but they are schools of thought, not parties. Familiar phraseology terms their adherents Advanced Churchmen, Broad Churchmen, Low Churchmen, High Churchmen, Evangelicals, Ritualists, etc. To different habits of thought and constitutional or inherited tendencies, the presentment of the Church's claims will come with varying force and persuasiveness, as regards the precise import of her Sacraments, her Orders, her symbolism, her attitude toward the life and thought of the age. But our Mother, the Church, is wise and loving enough to embrace them all, Catholic enough to combine evangelic Truth with Apostolic order; and to be a *Prayer Book Churchman* is to name a watchword recognized and welcomed everywhere within her pale as the slogan of brotherly love. Amid the tumult of religious discord around us, the pure and ancient

Faith of the fathers is the only hope of concord apparent; the only rallying point and nucleus of a *visible* reunion. That such a consummation is before us none can doubt who believe in the realization of the prayer of our common Master and Lord.

When and how it will prevail none can know, but surely the Spirit of God is moving upon the face of the waters. Premature, spasmodic, irregular action must be deprecated, because its ultimate effect is to retard the very cause most dear to us all. No step may be taken which tends to invalidate the priceless intercommunion already shared with that world-wide and historic body represented at Lambeth by the venerable See of Canterbury, through whom all English-speaking Christians of every name derive their original birthright. Though just now, apparently for a time, forced to "stand in closed ranks and await orders from above," let us not forget the wonders which God hath already wrought for His Church in so brief a space in this cosmopolitan Western World, the destined theatre of mighty results, divinely preserved from Spanish domination for Anglican Christianity, and take good heart and hope from thence. And above all let us never cease to pray for the speedy advent of that brighter day when "there shall be One Fold and One Shepherd."

XI.

THE CREEDS.

"*The* NICENE *Creed, and that which is commonly called the* APOSTLES' *Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.*"—The Eighth Article of Religion.

APPROACHING with reverence these august Symbols of our Faith, there is evident, after the first note of personal responsibility, the thought of worship, the ineradicable instinct of every soul in connection with religious belief; the very word "worship" is used in the Athanasian. To proceed with the analysis of each of their twelve clauses separately:

(1) **I believe**—*i. e.*, with the assent of reason and will. **In one God**—the assertion of religion as such, and of One uncreated, self-existent Jehovah. **The Father**—of His uncreated but only-begotten Son, and of ourselves both by creation and redemption. **Almighty,**—an omnipotent, omniscient, omnipresent Providence. **Maker**—of all original matter, and its Disposer in whatever manner He wills. Such a belief is by no means inconsistent with the theory of Evolution, which is an even greater evidence of the work of that Creator who is the Power and Potency of all reproduction and development. **Of heaven**—all that has originally occupied space beyond the earth. **And earth,**—everything organic and inorganic in this

world. **And of all things visible and invisible:**—denoting spiritual as well as physical existences.

(2) **And in one Lord**—of all by nature, of the Church by redemption. **Jesus**—*i. e.*, the Greek form of the Hebrew Joshua; His human Name, meaning Saviour. **Christ,**—*i. e*, Anointed; the Messiah, the anointed Prophet, Priest and King. **The only-begotten Son of God;**—thus there is but one Sonship. **Begotten of his Father before all worlds,**—or rather "ages"; the Eternal Son of the Eternal Father. **God of God, Light of Light, very God of very God;**—*i. e.*, Light "out of" or "coming from" Light, true God "out of" true God, etc. **"Begotten, not made;"**—the mode is inexplicable, and the phraseology adapted to finite understandings. **Being of one substance with the Father;**—the words "of *one* substance" are, in the Greek language in which the Nicene Creed was written, "*homo*-ousios." Arius, the heretic, would have had it "*homoi*-ousios," meaning "of *like* substance," and the greatest controversy of the First General Council, in which Athanasius was the champion of the true Faith, raged around the casting out of the little Greek vowel "iota," which made all the difference between truth and error; a controversy which still afflicts some parts of the Christian world, in the denial of the Divinity of Our Lord. **By whom all things were made:** — imperfectly and reverently speaking, as though the Father were the Architect, working through the Son who is the Builder, and both in absolute unity of act. Expressions in the first chapter of Genesis reveal this Oneness, which is further expanded in the first chapter of the Epistle to the Hebrews.

For the sake of clearness in bringing together the Persons of the Holy Trinity, we now pass to the third general division of the Creed, in which we say: (3) **And I believe in the Holy Ghost,**—the third Person in the Godhead, the Paraclete, the Comforter, through Whom Christ rules in the Church, and by Whom is dispensed the grace which He has purchased with His own blood. **The Lord, and Giver of Life,**—*i. e.*, the Lord, and the Life-giver, Whose influence quickens and vivifies; not the Lord of Life, who is Jesus Christ, the Conqueror of Death. **Who proceedeth from the Father and the Son,**—a Person, not an influence; not begotten, but proceeding, a present and perpetual act. This doctrine, inexplicable to mortal comprehension, is called the Procession of the Holy Ghost. The words "and the Son," or "*Filioque*" in the Latin, form no part of the original Nicene Creed. They were inserted by the Western or Latin Church in the time of Charlemagne, and have never to this day been accepted in this formulary by the Greek Church. It is an ancient and irreconcilable point of divergence. The truth itself is not challenged; Christ Himself says, "*I* will send him unto you." But the denial is made of the right of any, short of a General Council, to formally insert a clause in the established Symbol. **Who with the Father and the Son together is worshipped and glorified;**—His special acknowledgment as a member of the Holy Trinity. **Who spake by the Prophets:**—*i. e.*, either of the Old or New Testaments, and whether truth comes through men or angel messengers. Inspiration is the direct work of the Holy Ghost, even in this present time; and the office of foretelling future events was but one branch of the pro-

phetic office, which in these latter days is limited to the functions of preaching and proclaiming the Word.

The Athanasian Creed attempts no undue explanation of the doctrine of the Trinity in Unity, but carefully guards it by saying, "Neither confounding the Persons, nor dividing the Substance." It also with great minuteness names the general qualities of the Godhead, common to them all, as Infinity, Eternity, Omnipotence, Deity and Lordship; and then assigns to the Three their distinct and differing attributes, and the order in which they are to be approached in our finite thoughts, thus: "The Father is made of none; the Son is of the Father alone: the Holy Ghost is of the Father and of the Son." Either may properly be addressed in prayer or thanksgiving, and the work of our salvation is the joint operation of the Blessed Three.

Having now considered the Mystery of the Holy Trinity and those truths which are exterior to man, we return to complete the second section, which proceeds with the Mysteries of the Incarnation and of Redemption. We come next to the exposition of the Two Natures of Our Lord, and of His special redemptive work for mankind. Man had sinned, and of his own free will forfeited his first estate of innocence; and in love for fallen man, God, in the fulness of time, sent His Son, Jesus Christ, (4) **Who for us men and for our salvation came down from heaven,**—of His own will. **And was incarnate by the Holy Ghost**—a mysterious and unintelligible operation, miraculously superseding the law of nature. **Of the Virgin Mary,**—a holy maiden and pure virgin, not a wife. Jesus was thus free from the taint of our mortal nature, derived from one common origin, and transmitted by course of heredity from father to son.

And was made man:—*i. e.*, was *incarnate*, "in the flesh." He was (not merely "a man," but) "Man," in its fullest sense. His Divinity assumed and bore our human nature, yet without sin, through infancy, childhood and manhood to maturity, for one complete generation of three and thirty years; and that self-same nature He still retains. Having confessed that He is perfect God, co-equal with the Father, we now confess that He is also perfect Man, with a human body and a human soul. Neither of these two Natures of the God-man absorbs the other; yet not as the bodily and spiritual natures co-exist in each individual man. The Third General Council, that of Ephesus, defined that the human nature was *taken up into* the Divine, and so remains; the inferior nature existing with the superior. As summed up very fully in the Athanasian, and admirably condensed in one of its clauses, "God and man is one Christ." This is the basal doctrine of the Christian religion, anterior to the Atonement, and inclusive of it. It is perpetuated in the Church through the Sacraments of Christian birth and sustenance, which are an "extension of the Incarnation." A fuller treatment of this latter truth is reserved for the consideration of the Sacraments themselves.

(5) **And was crucified also for us under Pontius Pilate; He suffered**—No particulars are cited of His Divine life, His miraculous Baptism, His Miracles, His Passion: these are all embraced in the word "suffered," and summed up, in the Apostles' Creed, in the culminating phrase of His agonizing Death. The name of the Roman Governor of Judea and Jerusalem (a sorrowful notoriety) is thus sent down to the end of time, to establish unmistak-

ably the date and place of the central Fact of the history of the world. Why Our Lord appeared just at this period of the race, why the Blessed Virgin was chosen as His handmaiden, why His death occurred by this mode, why Judea was originally set forth to be the theatre of His countless mighty acts, are matters of appointment known only to the "counsel and foreknowledge of the Most High," and are not subjects for vain conjecture. We may here pause only to seize upon those salient points on which hinge the Christian verities.

Crucifixion was death by being nailed alive to a cross of wood set upright in the ground. It was the Roman punishment for malefactors, and the most shameful of all deaths to a Jew. Christ's sufferings, intensified by an inconceivably sensitive physical and mental organization, and above all by the burden of vicarious expiation for the sins of the whole world, innocently borne, were greater than have ever befallen man. Not, however, by the intensity of His unbearable suffering, but voluntarily, when all was finished which even the Son of God could accomplish, He *gave up* His own Life, and died that we might live. Because that "without shedding of blood there is no remission," He must die, and so complete the Infinite Sacrifice so long prefigured. Scientific research as to the precise physical cause of His death leaves little doubt that it was of an actual broken heart. His Soul forsook His Body, as ours one day will do. That sacred Body, still the Body of the Son of God, was taken down from the Cross, **And was buried**;—with reverence and honour, yet precisely as are those of other men. Thus He suffered all of which sinless human nature is capable, and, as said in

the Prayer of Consecration of His Body and Blood, He "made there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," committed before and after His coming. This is a brief and inadequate statement of the doctrine of the At-one-ment, or Reconciliation between God and man.

(6) **He descended into hell**;—This part of the clause is from the Apostles' Creed, and does not occur in the Nicene. It was once allowed to be omitted in the use of the former, perhaps because deemed a minor article; and permission is still given in the introductory rubric, for any "Churches" (meaning Dioceses), to substitute the equivalent words, "He went into the place of departed spirits;"—a permission never used. The Greek scriptural words "Hades" and "Gehenna" (in the Hebrew respectively "Sheol" and "Tophet"), are alike rendered in English by the word "Hell," but have widely different meanings. Gehenna or Tophet is the place of final punishment for the impenitent; Hades or Sheol, the word here employed (literally a hidden or covert place), is the place or state of the souls of the dead, where their spirits are hidden from this world. Christ went thither in His spirit, between His death and resurrection, that, as St. Peter says, He might "preach to the spirits in prison," *i. e.*, to all those who had lived and died before Him. There, too, He triumphed over Satan, there the faith of the righteous dead who had long looked forward to His appearing was realized, and there His Presence glorified Paradise (of which the penitent thief on the cross was the first fruits after Him) for them and for us until the day of Judgment.

This truth has fallen into much obscurity outside the Church. Rome distorts it into the false doctrine of Purgatory, a place of suffering, to be mitigated by the prayers and alms of the faithful; while Spiritualism and kindred superstitions have vulgarized and debased it by carrying on a sordid traffic in things invisible, by methods which are an insult alike to common sense and Christian hope. Three Paradises are in the universe: Eden, Hades and Heaven. Eden is forfeit; Hades now exists, as testified by Our Lord's parable of Dives and Lazarus; Heaven is yet to be won, by the living and by the dead. The present rest of Paradise is to the righteous a state of peace and blessing. The tree lies where it falls, it is true; but in that state it may further retrograde and decay, or it may be made a casket and shrine of loveliness. The involuntary aspiration of mankind over the departed, "May they rest in peace," is so far a prayer for the dead; and such prayers (not prayers *to* the dead) are nowhere forbidden in Scripture or in Catholic usage, and were never frowned upon until the days of too violent reaction from Popery. Surely spirits not beyond the power of Christ's preaching are not beyond the charity of prayer. **And the third day**—after parts of Friday and Sunday and the whole of Saturday, according to the Jewish mode of reckoning. **He rose again according to the Scriptures**; —notably those written by His great ancestor David. He again became "perfect Man," as to His sinless and henceforth unsuffering Nature. Alone in the silence and darkness of the first early Easter morning, His Soul was mysteriously reunited to His human Body. That Body, now spiritualized (so as to pass through closed

doors), still, as indicated by the word "again," retained its perfect identity, as even the doubting Thomas confessed. And so shall ours become spiritual bodies, yet identical though changed, like His. The Resurrection is the completion of the work of the Atonement, and the triumph of the Lord of Life; without it the Great Sacrifice would be in vain. It was, therefore, the constant burden of the Apostles' preaching. They bore personal and unflinching testimony to this vital Fact, fully corroborated before many witnesses. They saw and touched Him, ate and drank with Him. For the great Forty Days which followed, He taught them concerning His Kingdom, and breathed into them the Holy Ghost as He gave forth the Church's great Commission; promising to be with them *through their successors* "alway, even to the end of the world," and to send to them quickly the Comforter, who should guide them into all truth. He who had raised the daughter of Jairus, but a few moments dead; and the widow's son at Nain, on his way to burial; and Lazarus, when three days in the tomb; and the bodies of the saints at Jerusalem, in the very dust of death; now raised up Himself, and thereby all faithful souls forever, to newness of life.

(7) **And ascended into heaven,**—His Ascension was in broad day from a mountain top, before many witnesses. He brought back to Heaven a new Nature, being now both God and Man, the First-fruits of His perfected Kingdom. He is henceforth our Elder Brother, the High Priest of the new Tabernacle of His Church. **And sitteth on the right hand of the Father:**—This is called His Session. In that ineffable Presence, "He ever liveth

to make intercession for us," and forever exercises the priestly office of Mediation. In His human as well as His Divine Nature, He receives the adoration of angels and men, and constantly pleads between God and man the merits of His atoning Sacrifice. The worship of the Church centres in the Memorial of this One Sacrifice in the Holy Eucharist. Here He is present in real yet mystical manner, and makes efficient this means of grace, through the work of the Holy Spirit; while He blesses the prayers of individual saints everywhere. Yet in Heaven at God's right hand He is peculiarly present, taking upon Himself the penalty of sin, and giving hope to the faithful, and the "peace which passeth all understanding."

(8) **And He shall come again, with glory,**—the same Being who died and rose and ascended, as the angels said. Of the time of that Second Advent knoweth no man; but the Apostles looked for it speedily, and Christ's remark to St. Peter concerning St. John, in the last chapter of the latter's Gospel, indicates that he intended that they should do so. The Church in all ages has had the same longing expectation, which is meant to be to us a trial of our faith. Yet when that Day dawns, it will seem to have "come quickly," and "as a thief in the night;" and the Coming will be as He went, "on the clouds of heaven." **To judge**—with a sentence just and irreversible, yet merciful, for our Saviour is our Judge. **Both the quick and the dead;**—all the living and all who have died. **Whose kingdom shall have no end.**—This Kingdom is universal; "every knee shall bow." Christ's human nature in union with the Divine shall evermore rule all things. And this carries

with it for His people all honour and blessing possible to conceive, for they shall reign with Him. Here closes what may be called the purely Divine side of the Creed, and we pass to its last four clauses.

(9) **And I believe one Catholic and Apostolic Church**; —the Apostles' Creed does not mention "Apostolic," but adds "Holy," and the notes of a true Church are indeed four in number. The Holy Catholic Church is the whole number of the baptized, to whom salvation is promised if they believe. But to those baptized believers, scattered throughout the manifold religious bodies into which the errors of post-reformation days have rent the robe of Christ (yet whose countless Christian labours and perseverance even unto death no man may gainsay), no promise is given as to the *organizations* under which they serve. Such organizations must first become, like that of primitive days, *Apostolic;* and this attribute may not, on the other hand, be arrogated by the Roman Church, which is indeed Apostolic in three of the Orders of her Ministry, yet being but one branch and that a corrupt one, of the Catholic Church of Christ, we should err in conceding to her alone the title of "catholic," or universal. That the Church is "One" is implied in her being Catholic and Apostolic, deriving her descent from the beginning, and administering to all conditions and in all times since the day, when under the Apostolic College itself, the disciples "had all things common, and continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of the bread and in the prayers." The Church is the authorized custodian and dispenser of the Sacraments, and as such is a real corporation, with the inherent powers of self-per-

petuation. She is not a mere code of laws, nor a compilation of sacred books, nor a series of emotions, nor a voluntary association, but *a living organism.* She is the Kingdom of Heaven founded here on earth, to be perfected in the latter day.

That she is "Holy" is inseparable from her other aspect as **The Communion of Saints:** — These words, though not in the Nicene, are a part of the clause just recited, from which they are separated in the Apostles' Creed by a semi-colon only. For this profession the latter Creed should supersede the Nicene on All Saints' Day. Christians are called Saints in the New Testament, and the Church is their Communion because its members commune together in Christ, like children of one blood around one Father's Board. The *Apostolic* Church is their *outward and visible* Communion. Though, unhappily for us all, many about us do not share therein, yet there is a deep and *inward spiritual* bond of kindred fellowship, a type of that of the angels, between all who "love our Lord Jesus Christ in sincerity." They who pray without ceasing are surely led of the Spirit and drawn together, though sometimes by ways devious and long delayed. The Church is of divine origin, for her mission is to bear witness and to call to repentance. She is human in her membership, yet not man-made; for man can no more create a Church than he can create a person. The Divine breath alone gave to the Apostolic Church the original endowment of organic life. Other religious bodies, however great their fruits, "are rather great orders than Churches. They necessarily want the breadth and elasticity and comprehensiveness which come from an unbroken history of eighteen cen-

turies. They are not stirred and sustained by the sense of imperious and universal obligation."

The kingdom of heaven, which is first the Church on earth, is a net which for this present time holds both bad and good. It is not to be rejected because it embraces imperfect sinners and inconsistent saints. The sifting of the tares and wheat is not till the end of this world. It is for us to see to it that we keep ourselves pure and serve our brethren of every name; nor forget that this may not be done by organization merely, unless instinct with the fire of Christian love. In another aspect the Communion of Saints is threefold: past, present and future. The sainted dead, now in Paradise awaiting their final change, are not dissevered from us, but separated for a little time only by a veil ofttimes of exceeding delicacy. The future will make them (with us, let us devoutly pray) saints in Heaven. The world-long procession is but one; its rear is yet on the earth, its front ranks for a time out of sight, yet moving onward with us still.

(10) **I acknowledge one Baptism for the remission of sins:**—Whatever the mercy of God, on which we may not presume, may vouchsafe, there is no ordinary and organic means of union with Christ, "generally necessary to salvation," aside from Baptism. Forgiveness is for all who seek it, and without it moral lives alone will not avail. Regeneration in Baptism means a birth into a new state, wherein alone the covenanted grace of the Holy Spirit is unfailingly pledged. The Church's ministration here is declaratory and authoritative, but Christ is the one Baptizer, from Whom all forgiveness flows.

(11) **And I look for the Resurrection of the dead:**—

In the Apostles' the word "body," or "flesh," is used. Greeks like Socrates and other heathen philosophers, believed in the immortality of the soul, but not in the resurrection of the body, which is an entirely different and purely Christian doctrine, unlike that of any other religion. The identity shall be perfect, though spiritualized, in spite of the dissolution and subsequent diffusion of the material substances. These alone do not constitute the body, though personality reveals itself here through them. The body constantly changes during life, by growth, renewal and decay, and at last becomes inanimate; but its restoration is a miracle no greater than that of the plant from the seed. Man is tripartite in his nature, composed of body, soul and spirit. Death merely *disturbs* this threefold unity. As our mortal body is an instrument for the soul, so our immortal body shall be a vehicle for the spirit. And then our restored and ransomed threefold nature shall evermore dwell in the presence of the Blessed Trinity.

(12) **And the Life of the world to come.**—In the Apostles' the adjective is "everlasting," and both Creeds end like a triumphant cry. Neither speaks, except inferentially, of the Second Death, and "neither," as has been forcibly said, "inserts one name in the roll of the damned." The Athanasian reaffirms Our Lord's parable given in St. Matthew, and speaks figuratively of "everlasting fire." Whatever this be, it can be nothing worse and will be nothing less than eternal banishment from the presence of God. Eternity and Heaven are terms incomprehensible to finite minds, and the effort to grasp them strains a tense chord. The Book of Revelation shows us but types of

the glories of Heaven. No pain, weakness, sorrow or trouble can enter there; yet its existence cannot be inaction or inglorious ease, but rather unfettered and intensest life in the presence of the Beatific Vision. If it be not what we may imagine, it is at least certain to be "more than we can ask or think." Whatever else be its environment, it will infallibly be the society of all the saints. But best of all, for without it Heaven itself could not be, it will be Communion with Christ, here imperfectly begun, there perfect and unending. We shall be with Him, and "shall be like Him, for we shall see Him as He is."

Amen.—This is the substance and sum of the Faith. As in the Revelation, "Amen: even so come, Lord Jesus."

A brief summary of the whole Creed may be compactly phrased after this manner: "I believe in God the Father, and *therefore* in the Forgiveness of sins; in God the Son, and *therefore* in the Resurrection of the body; in God the Holy Ghost, and *hence* in the Life everlasting. And I believe in the One Holy Catholic and Apostolic Church *wherein* these truths are brought home to, accepted by, and made savingly efficacious to *me*."

XII.

THE PRAYERS AND THANKSGIVINGS, AND EVENSONG.

"Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord."—The Collect for the Twelfth Sunday after Trinity.

STILL standing, at the close of the Creed, Minister and people exchange Benedictions in a form as old as the Apostles, and indeed found in the Book of Ruth and the 129th Psalm. Then, all kneeling, follow the four **SUFFRAGES** used responsively, which are prayers for mercy, salvation, purity and sanctification. After the example of Our Saviour in the Garden and on the Cross, they are brief ejaculatory petitions, taken from the 85th and 51st Psalms, and placed here to mark the transition to the last general division of the Daily Service, that of **PRAYER.** The words, "Let us pray," are sometimes employed to recall wandering thoughts. Distractions which are permitted soon grow into a habit of unconscious diversion, which is to be conquered only by a conscious effort.

The first Prayers here used in the Service are very brief and are termed "Collects," they being pithy condensations

of thought, and because collected and offered by one voice. In the case of the first Collect, named in the rubric the "*Collect for the Day*," an additional reference is had to its being generally a brief expression of the truths dwelt on in the day's Epistle and Gospel. The "Day" referred to is the Sunday or Holy-day, or both, which gives the keynote to the teaching of the week. And the reason for the precedence given to this Collect here is that all shall, in public or private devotion, keep familiarized with the special instruction of the time, and shall further, by this act, tie the Daily Service in thought to the Communion Office, of which the Collect is an inherent part. The only exemption allowed in the rubric is when the Holy Communion itself is immediately to follow.

In their brevity and comprehensiveness, Collects differ from the longer, extemporaneous prayers of non-liturgical bodies, as well as from other prayers in our own ritual. They are intended to stimulate devotion, concentrate attention and prevent weariness, by their variety and the frequency of the responses. They are easily memorized in youth and are a great help to private devotion. Nearly all of them were originally in Latin, and to the more rhetorical usage of the Greek Church they are practically unknown. They are modelled above all on the Lord's Prayer, but also on the prayer of the Primitive Church at the choice of St. Matthias, and on that for boldness after the healing of the lame man and the imprisonment of Peter and John, as narrated in the first and fourth chapters of the Acts; the latter prayer indeed appearing to be a precomposed form. In them both, the supplication itself, though highly important, is greatly condensed,

while the address is a prominent feature. "God is in Heaven, and thou upon the earth; therefore let thy words be few."

The structure of a Collect is exact and definite. Its rules are deduced from the prayers of saints, as those of grammar from the usage of classic authors. It properly consists of a single intense period or sentence, seldom long, and containing but a single petition. Tertullian calls them "arrows of prayer shot by Christians to Heaven." Their outline or plan, when well constructed, has five parts, *i. e.:* 1. The invocation or address. 2. The reason, frequently historical, on which the petition is based. 3. The petition itself. 4. The resulting benefit desired. 5. The pleading of Christ's merits, or an ascription of praise, sometimes both.

The second and third Collects which follow, those *For Peace* and *For Grace*, are used daily because they ask for blessings without which life is not worth living. Both are very old Latin prayers, found in the Sacramentary of Gelasius as early as 494 A. D., and are very appropriate for use in Family Prayer. That for Peace is really for defence and safety; for the Church Militant against her spiritual foes, and for the peace of each Christian soldier. By "knowledge," the life of thought is indicated, and by "service," the life of action. That service is even more beautifully characterized in the Latin, by the words, "Whom to serve is to reign." The "grace" asked for in the next Collect is "to live well," to obey and to serve; like the clauses, "Thy Kingdom come" and "Thy will be done" in the Lord's Prayer. The "defence" solicited is first from *sin;* and both Collects breathe the spirit of morning

freshness and activity. Matins ended here in the First Book, but longer, intercessory Prayers now follow; with permission, in the English Book, for an Anthem at this point, and direction for the insertion of the Litany, when used. On any week-day the Service with us may close here with the Grace alone.

The first of the Intercessions for others is (not merely in national crises, but) *always* for the authorities of the State (and especially *For the President*) as St. Paul directs in I. Timothy ii. 1, 2. It is modelled on the Prayer for the Queen's Majesty in the English Book, and was originally more rhetorical, being first found in the private prayers of Queen Katharine, the consort of King Henry VIII. The English Book has no break after this Prayer, which is followed there by one for the Royal Family. Our rubric directs the omission of the remaining Prayers when the Litany is to be used, and permits the omission when the Holy Communion is immediately to follow (the Grace may properly conclude in the latter case), on account of the intercessory character of these Offices.

Next after the Prayer for Rulers comes that *For Clergy and People*, this being over thirteen hundred years old. In the English Book the attribute assigned to God is "Who alone workest great marvels," referring to the gifts of Pentecost to the early Church; but our own beautiful phrase, "from Whom cometh every good and perfect gift," is better. The Prayer is for healthful cleansing and continued refreshment. The Church's growth depends upon the earnestness and frequency of such supplications. Prayer upbuilds, and stifles the too frequent destructive criticism which would pull down. This is appropriate for

private use, specially fitting during a vacancy in the Cure or See, and always so for our own Bishop, Priest and congregation.

The Prayer *For all Conditions of Men* was originally much longer, having been written in 1662 by the Bishop of Ely as a substitute for the Litany, before the restoration of the Prayer Book after its abolition by the Puritans. It is now printed as an Occasional Prayer by the English Church, but is there ordered to be used when the Litany is not said. In tone it resembles that for the Church Militant, and is founded on the Good Friday Collects. Recognizing the breadth of the Holy Catholic (or Universal) Church, it is really a daily Prayer for Christian Unity, and for the holding of the Faith in peace and righteousness. Even broader than this, it addresses the Creator and Preserver of all mankind, and includes all men, especially the afflicted, and its first part is an admirable petition for Foreign Missions. The distresses of life are classified as those of mind, body and estate (condition), and relief is asked through patience and peace. The marginal rubric allows the insertion of a clause of special application. At this point are to be inserted any Special Prayers which may be appropriate, taken from the Table of such which follows the Litany.

In the English Book, our *General Thanksgiving*, which follows here, appears as one of these Occasional Thanksgivings, and its Daily Service closes without it, though it is really said there perhaps nearly as often as with us. This precious form of words, compiled in 1662 by Bishop Reynolds from one used after a triumphal progress of Queen Elizabeth, is half thanksgiving, and half prayer for the

proper fruits of gratitude. It has been sometimes repeated with the Minister, like the General Confession, though such a practice is entirely without liturgical warrant; and the true usage here is to consider the word "General" as applied to blessings, rather than to us who acknowledge them. There is a special discretionary clause for the recognition of individual mercies; and the form embraces all mercies to all men. Three of these classes of mercies relate to the body—creation, preservation and providence; and three other of higher import relate to the soul—redemption, grace, and the hope of glory. The *means* of grace is God's gift, *i. e.*, the Holy Spirit through the Sacraments and prayer. A sense of such boundless mercies should foster a *habit* of counting our blessings, and of always looking on the bright side of things, as did even the heathen philosopher Epictetus, himself a cripple and a slave. Optimists wield the great moral forces of the world; doubt is a disease, and trials but blessings in disguise. The highest blessing is a joyous spirit, which with the lips and lives shows forth its praise in God's service.

The *Prayer of St. Chrysostom*, or St. John "the golden-mouthed" preacher (as the Greek word *Chrysostom* signifies) and Bishop of Constantinople, dates from 398 A. D., and is taken from the liturgy which bears his name, still in use in the Greek Church. He was the greatest divine of that Church, as St. Augustine was of the Latin. Archbishop Cranmer first placed the Prayer in a European liturgy in 1544. After the Greek custom of petitioning each Person in the Godhead, it addresses Christ as God, quoting His own words. Its concluding petition is for the acceptance of all our prayers, as it may seem good to Him;

the object being the knowledge of God, which leads to life eternal. A devout mind has likened it to the "purest incense, all of which goes up to God."

The *Minor Benediction*, or *Apostolic Grace*, of II. Corinthians, is not strictly a benediction, the Minister remaining on his knees. It was most likely quoted by St. Paul from an existing liturgy, has always been used by the Greek Church, and is taken here from the Great Bible. It is an Invocation of the Trinity, and the Holy Ghost is Himself the Author. And thus the Daily Service ends as it began, with Holy Scripture; "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." At the close of any Service the Clergy retire to the Sacristy as they entered, preceded by the Choir (if a vested one), singing a processional Hymn or Anthem, while the congregation rises. Such a Hymn is called Recessional or Retrocessional. The silent prayer before the worshippers depart is often accompanied by the distant Commendation of the Minister, followed by the "Amen" of the Choir from the Sacristy.

In connection with the Daily Service, there remain to be considered the variations in the Evening Prayer (or **EVENSONG**, as in the First Book, and as it is often called, even though the Canticles be not sung), and the Occasional Prayers and Thanksgivings.

As the Morning Service is a condensation of the old Offices of Matins, Lauds and Prime, so Evensong unites those of Vespers and Compline. Its *Opening Sentences* are not altogether the same as those of the morning, as are

the English, but embrace a similar arrangement and scope of teaching, and are twenty-seven in number. The shorter form of the *Exhortation*, "Let us humbly confess our sins unto Almighty God," may be at any time and generally is substituted for the other; and, except on Sunday, omission may be made of all between the Sentences and the Lord's Prayer. No other variations exist until the closing Prayers, except in the *Lessons* and *Canticles*, all of which are different from those of the morning. The *Psalter* follows the *Gloria* immediately, without the intervention of an invitatory Anthem, and is frequently sung throughout. Permission is given to substitute the **GLORIA IN EXCELSIS** for the Gloria Patri at the end of the Psalter. Inasmuch, however, as that Hymn is an integral part of the Communion Office, it will be more properly treated there.

Between the Old and New Testament Lessons, three alternative Canticles correspond to the Te Deum and Benedicite at Morning Prayer. The first is the **MAGNIFICAT** from Cranmer's version of St. Luke, or the Gospel Hymn of the Virgin Mary at the Annunciation, which is, of all Christian Hymns, the one most intimately connected with the Saviour, and has been in use from the sixth century. Resembling the song of Hannah after the birth of Samuel, which was doubtless familiar to the Virgin, its inspiration is higher and its strains sweeter, and it is free from the notes of worldly triumph which occur in the former. In its beatitudes it suggests the Sermon on the Mount, and its burden is the blessedness of the pure in heart and the triumph of humility. Her acknowledgment of Gabriel's revelation is made by the word "Saviour"

in its first verse. She glorifies Him for His Incarnation, and glorifies His Church because through her His mystical Body is constantly magnified. The Blessed Virgin is very intimately linked with the Church in the mind of Christianity, as "first among women."

The first alternative Chant is the 98th Psalm or the **CANTATE,** as it is familiarly known, which was not in the English Book till 1552, and is never used here on the nineteenth day of the month, where it occurs in the Evening Psalter. It somewhat resembles the Magnificat, but still more the Benedicite, in calling on God's works by land and sea. Like the Venite and the Jubilate, it is one of the Royal Liturgical Psalms of the Temple Service, and portrays the glories of Christ's spiritual kingdom; summoning first the house of Israel, then all nations, and lastly all nature, to rejoice before the Conqueror of His enemies and the Judge of all the earth. A second substitute is provided in the **BONUM EST,** or the first four verses of the 92d Psalm (also liturgical), which is not in the English Book. This is called in the Bible "A song for the Sabbath Day," because then sung at the early sacrifice, and also on the second day of the Feast of Tabernacles. Jewish stringed and wind instruments are mentioned, and in the entire Psalm the name Jehovah occurs seven times, as well as "Most Highest." If Evensong is repeated on the same day, one of these two alternates should come at the earlier time, leaving the Magnificat for the evening; and of the two the *Bonum est* is the better fitted for Advent and Lent.

After the Second Lesson, unless a Baptism intervene at this point, as is customary for that Service, there follows one of three Canticles, of which the first and most honourable

is the **NUNC DIMITTIS**, which has been used from the earliest days of Christianity. It is the Gospel Hymn of aged Simeon, as given in Cranmer's version of St. Luke, in the story of the Presentation in the Temple. Like the Magnificat, it reflects the spirit of both Dispensations, in speaking of Christ as the Glory of Israel and the Light of the Gentiles. It should always come last, and is so fitted for the hours of darkness as to seem written for that time; reminding us that our Lord is the Light of the world and the Sun of the soul. The sweetest and most solemn of all the Canticles, it betokens the spirit of the calm and thoughtful saint ready to depart and be at rest.

The **DEUS** (Psalm 67, inserted in 1552), may be substituted, except on the twelfth evening of the month. Its appropriateness is general rather than special; its opening words being a paraphrase of the Aaronic blessing, and "nations" includes the Gentiles. Its character is Messianic, and its divisions correspond exactly to those of the Cantate. Though more jubilant than the Nunc Dimittis, it yet resembles prayer rather than praise. The other alternate, the **BENEDIC** (or the first four and last three verses of the 103d Psalm), is unknown to the English Book. Though most fervent in its spirit of praise, it is perhaps more suited to private devotion than to liturgical use.

After the Creed the **SUFFRAGES** or **PRECES** resemble the English use, which has the larger number at Morning Prayer as well. Those inserted here between the first and last pairs of the morning are for the State, the Ministry and people, and for peace and safety. The Collect *For Peace* is from the same ancient source as that in Morning Prayer, and the phrase, "which the world cannot give,"

resembles the tone of the *Nunc Dimittis*, like an echo from another world. Spiritual experience is traced through desires and counsels to works. Fear of enemies is to be cast out by trust in God. The language of the Collect *For Aid against Perils*, which is as old as the other three, plainly indicates its former use in the Compline, or bed-time Service. It is a remarkable instance of compression of thought, and reflects almost the words of the Psalmist, "The Lord my God shall make my darkness to be light."

The Evening Service (though such use should not become habitual) may here close with the Grace, or may be interrupted by an Anthem, after the English order. It may also end at discretion with any Prayers from the Prayer Book, which may be said from the Choir or the Sanctuary, the latter use being, like the Collect, a link with the Communion Office. A substitute is provided next for the morning Prayer *For the President*, which specifically includes the Governor of the State. Its original is the first prayer for the Queen, written in 1549, which occurs, strangely enough, in the English Communion Office immediately after the Ten Commandments. In construction it is by no means a good example of liturgics, consisting of one long and involved sentence, whose significance is not readily apparent.

From this point the Evening Service is identical with that of the Morning, and nowhere in either Service is there any intimation or implication that one is of greater importance than the other; or that attendance on a *single* Service, on the Lord's Day at least, fulfils more than the minimum of obligation. A restoration of the habitual public rendering, in fact as well as theory, of the Daily

Service is much to be desired; and it may well be questioned whether the time has not arrived for some movement in this direction. The presence with the Minister of "two or three gathered together," or even of the angels only, fulfils the conditions of a promised blessing to those who offer worship. If churches stood always open, wherever it could with safety be done, they would often prove welcome asylums whence silent petitions might wing their flight to God amid the perplexities of life's daily round.

The **OCCASIONAL PRAYERS AND THANKSGIVINGS,** when used in the absence of the General Thanksgiving, occur before the final Grace. Almost all of them are comparatively modern, and have the more diffuse characteristics of later days. Dealing largely with national needs, they preserve many of the Old Testament allusions to a chosen nation. Mainly concerned with temporal blessings and calamities, they are generally offered with a condition, and emphasize the mystery of harmonizing human prayer with the Divine will. The order of arrangement of these compilations differs somewhat in the English Book.

The first *Prayer* here is one *For Congress*, which is to be used during its session, and closely corresponds to the English Prayer for the High Court of Parliament. The most noticeable variation is the omission of the latter's fulsome phrase, "under our most religious and gracious Queen;" an unusual feature in a liturgy, and originally applied to Charles I. It is copied from one by Archbishop Laud, and is a good example of the more rhetor-

ical style. As the phrase regarding Parliament includes, with the State, the Church also, as represented by the Upper and Lower Houses of Convocation, it was perhaps intended originally for use in that body only. Material welfare is here expressed by "peace and happiness," moral welfare by "truth and justice," and spiritual welfare by "religion and piety;" all arranged in an ascending scale. The early Christians prayed for the Roman Senate; and the constant use of this Prayer in the turmoil of modern politics cannot but effect large results in promoting the stability of the Constitution and in giving the Church a national character. The Prayer to be used *At the Meetings of Convention* does not occur in the English Book. The abiding presence of the Church's great Head is abundantly recognized, as well as the guidance of the Holy Spirit in accomplishing her great mission of in-gathering. Appropriately next in order comes the beautiful prayer *For the Unity of God's People*, taken from the English Service for the Day of the Sovereign's Accession, which is too simple and touching to need further comment; and its faithful use, especially during Lent, in connection with confession of our own sins, ought to be a potent factor in so precious a consummation. It is followed by an ancient prayer *For Missions*, equally appealing to every devout mind.

The Prayer *For Rain* refers in its preamble to St. Matthew vi. 33. It was originally in the English Communion Office. That *For Fair Weather* is an entirely different Prayer from the English one. That *In Dearth and Famine* is compiled from two which are there used, and that *In War and Tumults* is greatly improved from theirs. Both of the Collects *For those to be admitted to Holy Orders* are peculiar to the Angli-

can Communion, and were inserted in 1662. The first is by Bishop Cosin, and prays for the ordainers as well as those ordained, that the Imposition of Hands may not be "sudden" or without due inquiry. The second is repeated in the Ordinal. In each a petition is made, that both doctrine and life may redound to man's salvation and to the glory of God. Two ancient alternative Prayers follow *For Fruitful Seasons*, to be used on the Rogation Days of spring and on the Sunday previous, immediately preceding Ascension Day. Both the title and contents of that *In Sickness and Mortality* vary in the English Book, and beyond it there are no further Special Prayers in that Book. Our own proceeds with those *For a Sick Person*, *For a Sick Child*, *For those at Sea*, and *For those in Affliction;* all of them similar to those in the corresponding Offices of Visitation. Those for the sick should not be delayed until death is imminent. That *For Malefactors* is additional to the one in the Office for the Visitation of Prisoners, and closes the list. All of these latter Prayers are peculiarly Christlike, because necessarily unselfish. All Occasional Prayers precede the General Thanksgiving, when the latter is used.

The *Thanksgivings* begin with that *Of Women after Childbirth*, which is not in the English Book in this place, and is with us generally employed instead of the entire Office for the Churching of Women. The former at least should never be omitted, the mother herself being present in Church. The same order as the English, with verbal variations, is then followed, with Thanksgivings *For Rain*, *For Fair Weather*, *For Plenty*, *For Deliverance from Enemies*, *For Restoring Public Peace*, and *For Deliverance in time of Mortality*, the latter being twofold in the older Book. Like the cor-

responding Prayers, they are peculiar to Anglican use, and have a frequent Scriptural reference. Some of them are not specially adapted to the needs of the present time. As with the Prayers, we outnumber the English by adding Collects *For Recovery from Sickness*, *For a Child's Recovery*, and *For a Safe Return from Sea*. These are really private, but should never fail to be personally rendered in Church. To do otherwise, is to incur the sin of ingratitude, like the ten lepers who sought and were cleansed, but of whom nine returned no thanksgiving. When Special Thanksgivings are used, they are inserted *after* the General Thanksgiving, since specials logically follow generals.

If all these Occasional Prayers and Thanksgivings, with the others in this Book, were faithfully used, few of the ordinary human needs would be uncared for. But over and above these and available on special private or public occasions, the Church has great treasures from the storehouse of Anglican and Primitive catholicity, which satisfy alike the instincts of the mind and the longings of the soul.

XIII.

THE LITANY.

"*We humbly beseech Thee, O Father, mercifully to look upon our infirmities; and, for the glory of Thy Name, turn from us all those evils that we most justly have deserved.*"—The Litany Collect.

"*O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved.*"—The Penitential Office for Ash-Wednesday.

AFTER Morning Prayer has been rendered as far as the rubric which prepares a place for it (and which has been earlier noted), there follows **THE LITANY OR GENERAL SUPPLICATION.** Its ordinary use as a Penitential Office is directed on Sundays, Wednesdays and Fridays, the two latter (called Litany-days) being the days of Our Lord's betrayal and crucifixion, and therefore always of special seriousness to Christian hearts. The English Prayer Book adds "and at other times when commanded by the Ordinary," *i. e.*, the Bishop. And with us the use, though not ordered, is very properly extended to the Ember-days and Rogation-days, and to any day in the Seasons of Advent and Lent; all of which are times of abstinence and special prayer, which will be hereafter referred to. It is employed also at Ordinations and reprinted in con-

nection with those Offices as a matter of convenience, they having been originally printed as a separate book.

Inasmuch as it is rubrically declared to be a distinct Service, the Litany may be said separately at any time, if not "habitually disused"; and in either case it may be most impressively introduced by a **LITANY HYMN**, of which the *De Profundis*, or 130th Psalm of the Psalter, is the most marked type. In the First Book, of which it was the portion earliest adopted (A. D. 1544), and in which it attained its first weekly use, it is called the "Litany and Suffrages" (or petitions and assents), and is there placed after the Communion Office. It is indeed a penitential Preface to that highest Office, being often used in that connection without the immediate precedence of Morning Prayer; and it should therefore preferably not be used separately in the evening, though it is allowed with Evening Prayer. Indeed, its independent use should be restricted to purely penitential occasions, inasmuch as in itself it does not constitute a logically complete liturgical function. It were to be wished that its use at Christmas, Easter and Whitsunday were not obligatory.

The word is derived from the Greek "*Litaneia*," or Service of supplication. Such a Service obtained in the fourth century in times of drought, flood or fire, when Hymns with frequent responses were sung in procession, and Collects recited at the pauses for rest. Such responsive forms are still common in the Greek Church, yet the development of the Litany is chiefly Western, and its processional character is still retained or has been revived, in some parishes in both the English and American Church. Mamertus, the Bishop of Vienne in Gaul, adopted the latter in

467 A. D., on the three Rogation-days, during the prevalence of earthquakes; and also Gregory, Bishop of Rome, in 590 A. D., on St. Mark's Day, to abate the horrors of pestilence. The processions which were in use on similar occasions in England in 747 A. D., were afterwards dropped owing to abuses in connection with them; and as limitation of usage to special times was discontinued, the Service itself became more frequent and familiar.

Our present incomparable "intercession for all men" was compiled by Archbishop Cranmer from many sources, but chiefly from the *Septiformis* liturgy of the same Bishop Gregory who sent Augustine to convert the Saxons, and which was so named because in its processions there marched seven representative classes of the people, *i. e.*, clerks, monks, virgins, laymen, wives, widows and children. The Invocations of saints which were added in the eighth century were retained until 1544, and at that date there existed the anomaly of petitions to "St. Mary, Mother of God," to "Angels and Archangels," and to "Saints in the blessed company of heaven," side by side with one against "the tyranny of the Bishop of Rome, and all his detestable enormities."

The most ancient Litany is the *Miserere*, or 51st Psalm. The character of this is private, but inspired warrant for public ones is given in Joel ii. 17, where "the Priest weeps between the porch and the Altar." This is the reason why Litany-stools for kneeling are often placed for this Service at the entrance to the Choir; at which the Priest, leaving his position at one side where Morning Prayer has been read, kneels facing eastward as a suppliant among his flock. It is in two parts, the Greater Litany, and the

discretionary portion which may be omitted as indicated by the rubric preceding it, and which is not ordinarily used except in the Seasons of Advent and Lent, or on other special occasions. The English use, however, has no such omission.

Except its four opening clauses, the *Greater Litany* is wholly a form of supplicatory worship paid to the Person of Our Lord Jesus Christ, and is a solemn Prayer for His mediation as both God and Man. In this respect it differs from the Collects, which are ordinarily addressed to the Father. It consists of five divisions, *i. e.*, The Invocations, The Deprecations, The Obsecrations, The Intercessions and The Agnus Dei.

(1) The **INVOCATIONS.** The first four clauses are Prayers to each Person of the Holy Trinity, and then to the Three in One, being acts of adoration coupled with a petition for mercy, after the cry of blind Bartimeus, "O Son of David, have mercy on me!" The expression "Father of Heaven" is the same as "Heavenly Father" (*de coelis*). The Invocations are repeated by the congregation as a distinct response. This is the better use and harmonizes with the use of those which follow; but there is no rubrical direction, and in some cases they have been recited *with* the Minister, though unliturgically, as indicated by the alternate character of the printing.

(2) The **DEPRECATIONS.** These are six in number and are petitions for escape or deliverance from evils. The first is a special plea through the blood of Christ, to be spared the consequence of all offences, including those which, under the law of the Second Commandment, are inherited from our forefathers. The response to the others is a par-

aphrase of "Deliver us from evil," and first from *all* evil and mischief (or harm); then from sin (the greatest evil), and from the devil (its author), whose "crafts" are secret and his "assaults" open. The "wrath of God" and "everlasting damnation" complete the list of spiritual evils *from without*, and leave no room for the belief in a universal salvation. Then follow the evils which threaten *from within*, led by "blindness of heart," since ignorance is the root of most spiritual evils; and passing on to the other sins *against God*, which are pride, vain-glory and hypocrisy. These are all especial breaches of the *Law of Faith;* and are succeeded by sins *against man*, or breaches of the *Law of Love*, as "envy, hatred, malice and all uncharitableness."

A third class are sins *against self*, or breaches of the *Law of Purity*, called here "all inordinate and sinful affections," and in the English Book "fornication, and all other deadly sin." All *spiritual deceits* are summed up as those of the world (from without), the flesh (from within), and the devil (from evil angels). The *bodily ills* which follow are less detailed. Some of these come directly from God, as "lightning and tempest;" others through man's fault or agency, as "battle and murder;" and here faith should not be exercised alone without the reasonable precautions of a free will. "Sudden death" is not necessarily an evil, except when it finds us unprepared, and is *untimely*, as indeed the older Litanies indicate.

Lastly comes a threefold series of the *evils which affect society* at large. The *political* offences are "sedition" (or evil thoughts against government), "privy conspiracy" (or secret plotting), and "rebellion" (or open resistance). This last does not appear in the First Book, but was in-

serted after Cromwell's rebellion. Increasing in force, come now the *ecclesiastical* evils of "false doctrine," and its fruits; "heresy" (or its open profession) and "schism" (or the cutting-off and sundering of Church Unity). The last was added after the rise of the Puritan party in England. Finally, as a climax, are named the *spiritual* sins of "hardness of heart" (not ignorance now, but ignoring), and the fearful "contempt of God's Word and Commandment," which has its result in final impenitence.

(3) The **OBSECRATIONS**, or entreaties. Of these there are three. By the sacramental virtue of all Christ's acts as related to His Death and Resurrection, the Creed is turned into a prayer for His mediatorial pardon; and these acts appear, not merely as patterns, but as causes of grace. Many of the events of His earthly life are named here, though not detailed in the Creeds. The Church commemorates His "Incarnation" on the Feast of the Annunciation; His "Nativity" at Christmas; His "Circumcision" at New Year's; His "Baptism" at Epiphany; His "Fasting and Temptation" in Lent; His "Agony and Bloody Sweat," His "Cross and Passion," His "Death and Burial" in Holy Week; His "Resurrection" at Easter; His "Ascension" on Holy Thursday; and the "Coming of the Holy Ghost" on Whitsunday. In the last of these three Obsecrations, the merits of Christ are implored for application to all the *vicissitudes of life*. The words used are few, but have a world of meaning; "in all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment." The same thought is spoken in the Burial Office at the open grave, "Suffer us not, at our last hour, for any pains of death, to fall from Thee."

(4) The **INTERCESSIONS,** comprising seventeen verses, or more than half the Litany, are introduced by the humble confession, "We sinners do beseech Thee to hear us." Each begins with "That it may please Thee," and the response is changed to "We beseech Thee to hear us, good Lord." They are, like the others, addressed to Christ, and the first is for the governance of His Church; followed by a vast range of petitions for others' needs. There are two series of them, of which the first is for various *conditions* of mankind. That for "all Christian Rulers and Magistrates" is condensed from six petitions which appear in the English Book, some of the latter mentioning the rulers by name. The old form "illuminate," as applied to "Bishops, Priests and Deacons," signifies the enlightenment of the Holy Spirit; and is followed, in the form of Litany used in the Ordinal, by a special Suffrage for those newly ordained, as here it is by one for the blessing of the Lord of the harvest on the cause of Christian Missions. In the next two clauses, the words "people" and "nations" are contrasted; the former applying only to God's people, and the latter to all nations, Christian or heathen.

The second series of Intercessions embraces the chief *needs* and *graces* of all human existence, and first asks for the "love and fear" of God, or the rendering of the duty of man simply as *man.* Grace to "receive the Word" and "to bring forth its fruits" is sought in the next clause, as the duty of *Christians;* followed by a petition for those yet "erring and deceived." Then help is sought in forms of *trial;* "strength, restoration and victory" to the tempted; "succour, help and comfort" to the distressed. In the next four petitions, special protection is implored in conditions

of peculiar *helplessness;* "for travelers, in childbirth, in sickness and infancy; for prisoners in peace or war; for orphans, widows and the friendless;" and finally "for all men," and especially "for our enemies, persecutors and slanderers," the very causes perhaps of the troubles just recited. The last two Intercessions are, first, for general *temporal blessings*, summed up in "the fruits of the earth" after their natural "kinds"; and lastly, for the greater *spiritual blessings* of "repentance, forgiveness of sins committed, omitted and unwitting; the grace of the Holy Spirit, and the power of amendment of life."

(5) The **AGNUS DEI**, or the three remaining petitions wherein Christ is appealed to as the "Lamb of God," and "hearing, peace and mercy" are besought, are of very ancient and universal use, beginning with St. John Baptist. The elder Litanies ended here with the Lord's Prayer and Collects.

The style of the *discretionary portion* of the Litany is more broken and varied than the other; it being in four sections and addressed mainly to God the Father. Its first division (which is the *Minor Litany* proper), is the *Kyrie Eleison*, or "Christ, have mercy upon us," being the threefold Invocation of the Trinity, after "O Christ, hear us," and before the Lord's Prayer. It is, of all pleas offered to God, the oldest and most sorrowful; the cry of Psalmist, Prophet, publican and leper. In all liturgies but the Anglican, it is in the Greek form. The *Lord's Prayer and Rogations* follow, the latter somewhat archaic in form, dating from the fifth century. The former is used here, and always where penitential in intent, without its Doxology; and the Versicles which follow it are from the 103d Psalm.

The use of the phrase "Let us pray" here, and elsewhere in similar situations, is to summon to the use of a less fervent and broken form of supplication, as in the following Collect. This varies slightly from the English, and is a petition for safety and a thankful sense of protection; it being an ancient Prayer against persecution. Instead of the Amen, it is followed by an Antiphon (or response), repeated with slight variation after an intervening Rogation; all of which are based on Psalm xliv. 1, 26. As Christ bids us hallow the Father's Name, we appeal to Him for His Name's sake and for His Honour, which may not be doubted or blasphemed.

This leads us confidently, though yet on our knees, to the *Gloria Patri and Supplications*, the former of which, a response to the words of the Psalm, bursts forth, like the "Day by day we magnify Thee" of the Te Deum. The ten closing supplications are made to Christ, as in the Greater Litany, and were originally framed in time of war. The pleas are intensely earnest for "deliverance from enemies, comfort in affliction and sorrow, forgiveness and acceptance." As the "Son of David," He can be touched with a feeling for our infirmities, and our appeal to Him as our Intercessor ends with a burst of confidence in His mercy, as in the last verse of the Te Deum. The entire Litany closes with a very ancient Prayer to the Father, beginning "We humbly beseech Thee." We pray that in compassion to our weaknesses deserved evils may be averted; but if not, that even in adversity we may trust and serve Him, through the merits of the God-man, our Mediator and Advocate. The whole Prayer is an echo of Gethsemane.

The Thanksgiving which follows is a part of the Daily Service proper, and not of this.

Thus ends the Litany which, as said a learned and godly Bishop, "is, of all forms of prayer, the most richly evangelical"; embraces "the origin of man, his temptation, fall and depravity, his redemption, justification, judgment and glorification"; "contains almost the whole Gospel, the Creed, the Moral Law and the Lord's Prayer"; and resembles "the golden censer of the Angel in the Apocalypse, filled with much incense, the prayers of all the saints."

XIV.

THE CHRISTIAN YEAR.

"*Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility.*"—The Collect for Advent Sunday.

THE faithful use of the priceless heritage of the **CHRISTIAN YEAR,** with its annual recurrence of Feasts and Fasts, is a source of incalculable power and blessing. It is not now in (public) use by our Protestant brethren, except in respect to the great Festivals of Christmas and Easter, and the time is still not remote when the observance of the former was a penal offence in Massachusetts. But the return to any portion of the Sacred Seasons which distinguish the Calendar of the religious life from the purely secular one is a happy omen. Logically it involves the adoption of the entire Calendar, and there are indications of a growing sentiment in this direction. The appointment by State or National authority of an annual day of Fasting and another of Thanksgiving, with an illogical "week of prayer" at the opening of the year, is a meagre provision indeed for the instinctive demand of Christian hearts, as is beginning to be acknowledged. The sense of joy and gratitude for the blessings of Christmas and Easter can not be properly evinced without the due preparation

for them by the holy Seasons of Advent, Lent and Holy Week, and their acceptance carries with it the entire proposition for the commemoration, in due order, of the leading events in the life of Our Lord and Master. "The Christian Year is a lively and systematic exposition of the Christian Creed." The learned and judicious Hooker says: "Well to celebrate these religious and sacred days is to spend the flower of our time happily."

The observance of Wednesday and Friday as well as Sunday is as old as Christianity, while the Christian Year itself is the outgrowth of Judaic precedent. Easter is the Christian Passover, Whitsunday the Christian Pentecost, and Christmas the Christian Feast of Tabernacles. These mark the broad outlines of the yearly round, and with the Feasts and Fasts included in that cycle countless traditions and memories are involved. The Year begins about a month in advance of the secular year, and with the preparatory period of four weeks called Advent, which heralds the anniversary of Our Lord's Nativity. Thence onward for about one half the Year the teaching of Collect, Epistle and Gospel, which are an integral part of the Communion Office for each Sunday and Holy-day, is historically and doctrinally based on the events and phases of Our Saviour's earthly Life and of the founding of His Church, culminating in Trinity Sunday, set apart in special honour of the Triune God. After this, from Trinity on to Advent again, the Sundays bear no names except numerical ones, the observance is mostly non-festal in its character, and the instruction mainly practical in the duties of the Christian life.

The same authority which wrote, defined and accepted

the New Testament Canon of the Scriptures changed the day of the Jewish Sabbath to the *Christian Lord's Day;* thus celebrating on the First Day of the week the Resurrection of Our Saviour, who "brought life and immortality to light;" as the Jewish Church had commemorated on the seventh day the completed work of the first Creation. Of the **FEASTS AND FESTIVALS** of the Christian Year there are eighty-two, and fifty-seven of them are in honour of *Our Lord; i. e.*, Easter and forty-nine other Sundays (the other two having a peculiar and added significance), Christmas, Circumcision, Epiphany, Easter Monday and Tuesday, Ascension and Transfiguration. Whitsunday and the Monday and Tuesday following are the three Feasts in honour of the *Holy Ghost*, and Trinity Sunday that of the *Blessed Trinity*. Of the remaining twenty-one, Michaelmas commemorates the *Holy Angels*, and two, Annunciation and Purification, the *Blessed Virgin Mary*. Fourteen others are in memory of the *Twelve Apostles* (with St. Matthias in the place of Judas), including St. Paul and St. Barnabas, and the Evangelists St. Mark and St. Luke. Of the other four three bear the names of *St. John Baptist*, *St. Stephen* the first martyr, and the *Holy Innocents*, and the last is the Day of *All Saints* unmentioned by name, who have borne testimony to the Faith of Christ from the beginning.

The days assigned to individual saints are usually those of their martyrdom. Other National Churches, like the Church of England, have a Calendar embracing by name saints of later times, though these so-called "black-letter days" have no proper Service of their own; but ours is confined to those named in Holy Scripture. The prophets of the Hebrew Dispensation, except Our Lord's

great forerunner, are not thus commemorated (save by the Greek Church), since He himself has said that "he that is least in the kingdom of heaven is greater" than they. In addition to all these, the Church has a special Service for such annual or other Thanksgiving festival as shall be appointed by State or National authority. The strict distinction between the words "Festival" and "Feast" in liturgical use is to reserve the latter for days in honour of Our Lord, with special reference to the Celebration of the Holy Feast of the Lord's Supper on those days, though by no means restricting its use thereto.

Of days of **FASTING AND ABSTINENCE** there are appointed ninety-four, thus devoting, with those of Feast and Festival, one-half of the entire Year to specific Christian thought and observance. The remaining days of the Year are termed Ferial days (or days of non-appointment). The solemn days of Fasting are two: Ash Wednesday, which ushers in the great Lenten Season, and Good Friday, the anniversary of the Crucifixion. The ninety-two other days "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," are the remaining thirty-five week-days of Lent (as Sunday is never other than a Feast day); the twelve Ember-days (or Days preceding the four Ordination Seasons); the three spring Rogation-days (for blessings on the fruits of the earth); and the remaining forty-two Fridays of the Year, on which is the ordinary week-day Service of the Church (not including Christmas, if occurring on that day). Neither on these week-days nor at other times will thoughtful Church people allow themselves to be diverted from the appointed Services of the

Church by amusements or social engagements. In such limited localities as is still observed an annual Spring Fast appointed by the State, this day may be added, though its necessity is entirely annulled by our own Spring Fast of forty days. In these cases the Civil Authority should at least appoint its annual Fast on Good Friday—a day hallowed to all Christians of every name, in virtue of the Redeemer's sufferings.

A table of all the Holy-days which make up the Church Year is a part of the prefatory matter of the Prayer Book, where also Proper Scripture Lessons for all, and Proper Psalms for sixteen of them are provided. The Opening Sentences in the Daily Service include special selections for the greater Days and Seasons. The undesigned coincidences of these various oracles with special occasions in the history of the Church and of individuals is of frequent experience. The character of these Days, as regards their date in the *secular* calendar, *i. e.*, whether movable or immovable, has been defined in the chapter on this preliminary matter. For each of them a Collect, Epistle and Gospel is provided, and for the five greater Feasts a Proper Preface; and these constitute their distinctive characteristic as a part of the Communion Office. Between all three there is often (indeed, generally) a close connection to be found in their strain of thought or doctrinal teaching; and the Lessons, though of later appointment, are generally found to harmonize; less especially so during the Trinity Season, which is not historically arranged. The Epistle and Gospel are to the Communion Office what the Lessons are to the Daily Service; the reading of Holy Scripture having always been

an integral part of the former. The place of the reading of Collect, Epistle and Gospel in that Office is immediately following the Decalogue and Our Lord's Summary of the Law. A wealth of illustrative teaching, both practical and dogmatic, is contained in them, which can often be only suggested by a single topic named as peculiar to a given Sunday or Holy-day.

The English Church has a well-defined system of *Eves* and *Vigils* for the major part of the Year's Holy-days. This primitive custom, while not specifically promulgated, is distinctly recognized in the introductory rubric, permitting the use of the Collect without borrowing anything further, on the evening before any Sunday or other Feast for which it is appointed. It is to be noted that the Sunday Collect, Epistle and Gospel govern the week following, or until they are dominated by some greater Day, as is directed in the Christmas, Circumcision, Epiphany, Ash Wednesday and Ascension rubrics. The term *Octave* is applied to the eighth day (both inclusive) following the greater Feasts of Christmas, Easter, Ascension and Whitsunday, at which times special features of the Service are often repeated; and the period included is said to be "within the octave."

Frequently a Holy-day falls on a Sunday, as many of them are immovable (or invariable on a fixed day of the month), like Christmas Day. Advent Sunday may thus coincide with St. Andrew's Day, or Easter Day with the Annunciation. In these cases the Sunday is generally superior and its Service takes precedence, because Sunday is of divine origin and each Sunday is a minor Easter (and therefore not properly called the "Sabbath");

but this precedence does not always obtain, especially where it is merely a *numbered* Sunday. The Service for any Saint's-day in the Trinity Season should supersede that for the Sunday with which it concurs, and a logical and well-arranged Table of precedence exists which should be always observed.

The ecclesiastical colours appropriate to the principal Seasons, though not prescribed as a National use, are, for the crowning Festival Seasons of Christmas and Easter, *white*, and the same for the *Day* at Epiphany, Ascension, Trinity and Transfiguration, together with St. John the Evangelist, St. Paul, Purification, Annunciation, St. John Baptist and Michaelmas; for Whitsuntide and the name-days of martyrs, *red*, the color of flame; for the Penitential Seasons of Lent and Advent, and the Ember and Rogation Days, *violet* (for Good Friday, *black*); for the Epiphany and Trinity Seasons, *green*, the note of life and nature. The adornment of the Sanctuary and vestments should always be in unison with the sacred time; and the Chancel should be superior to the Nave in the elements of light and colour.

A word as to Collect, Epistle and Gospel, separately considered. The *Collect for the Day* is the only *variable* Prayer in the Communion Office. Besides those Collects which occur in the Daily and Occasional Offices, there are ninety-six associated with an Epistle and Gospel, implying thereby the full Service of the Holy Communion. Most of these were originally in Latin, and very ancient, only about a score being composed in English. The chief collections of ancient prayers, known as Sacramentaries, whence our Collects are derived, are those of Leo I., 420 A.D.; of Gelasius,

494 A. D.; and of Gregory the Great, 604 A. D. The later compilations of the Reformation period have contributed a few, but nearly all those in the Daily Service are to be found in the Sacramentary of Gelasius, while three-fourths of those having an Epistle and Gospel are derived from that of Gregory through the Missal of Sarum.

Few of the Collects in the Epiphany, Lenten and Trinity Seasons are less than 1400 years old. Some English words in them have altered in significance since their translation, as "*let* and hindered," "*prevent* and follow." "Let" originally meant "opposed," and "prevent" signified to "go before." Being adjuncts of the Communion Office, Collects are generally offered to the Father, and the address and conclusion of each will be found to harmonize on a distinct and liturgical plan. Notable instances of varied perfection of form are found in that for Whitsunday and the first Collect (for Purity) in the Communion Office proper (both from St. Gregory), and also that for the sixth Sunday after Epiphany, by Bishop Cosin, 1662 A. D.

In the *Epistles and Gospels* the typology of the Old Testament is often astonishingly brought out and emphasized by prototype and antitype. The English version of both was originally that of Cranmer's Bible, but since the Savoy Conference from that of King James. Both were compiled in the fourth century by St. Jerome, the translator of the Vulgate. They were never spaced by chapter and verse, the former style of Scriptural subdivision being that of Cardinal Hugo in the thirteenth century, and the latter that of Rabbi Nathan and Robert Stephens in the fifteenth and sixteenth. The Epistle was at first called "the Apostle,"

as it was almost invariably from the letters of St. Paul. In the early Western Church forty-six of them were from his writings and only twelve from others. Sometimes some other portion of Scripture than the writings of Apostles is appointed "for the Epistle," as from the Book of Acts, the Revelation, and (though rarely) even from the Old Testament. The selections which compose the Gospels are taken with substantial impartiality from St. Matthew, who wrote to the Jews; St. Luke, who presents the sacrificial aspect of Our Lord's work; and St. John, who brings out its sacramental teaching. There is least from St. Mark, whose memoirs are more of a personal character. Nine of the Gospels are taken from Christ's intercessory Prayer before the Institution of the Holy Eucharist. As a whole, the Gospels for the Year narrate substantially the whole history of the earthly life of the Son of God.

There are always, from the Seasons' nature, four Sundays in Advent, six in Lent, five after Easter and one after Ascension. But since Easter Day, on which they nearly all depend, has the possible range of the March full-moon, or from March 22d to April 25th, there must be a flexible adjustment in the length of the two remaining Seasons, Epiphany near the beginning and Trinity at the end of the Year. Accordingly, when Easter comes early, there are fewer Sundays after Epiphany to precede Lent, and more Sundays after Trinity to make up the latter half of the Year. There are six possible Sundays of the former class, and twenty-seven of the latter. The rubric at the end of the Sundays after Trinity indicates how their Services shall be adapted. With few exceptions the Saints' Day Offices are placed in their order after the Dominical part of the

Christian Year (or that associated with Our Lord himself as occurring on His Day or otherwise); and are there to be sought out for insertion, like the others, as they occur.

The Year opens with the First Sunday in **ADVENT**, always the nearest Sunday to *St. Andrew's Day* (November 30th), thus honoured as that of the first Disciple and home Missionary. For this reason the cause of Domestic Missions is assigned special consideration at this time. The Sunday may range from November 27th to December 3d. The Greek Church begins the Year with St. Martin's Day (November 11th), thus prefacing Christmas Day, like Easter, with an Advent of forty days, called St. Martin's Lent. The celebration of Our Lord's earthly birth is preceded with us by the four weeks during which we dwell in order on His four Comings, *i. e.*, His first and last coming in *Person;* His coming in His *Word;* through His *Ministry;* and by the power of the *Holy Ghost.* Its Second and Third Sundays are devoted respectively to a special consideration of the Holy Scriptures and of the Apostolic Ministry.

The Christian Year, like the Daily Service, has thus its penitential preface. Its first Collect, repeated with those of the other three, arouses us like a trumpet-call; and we are summoned, as another phase of thought for these Sundays in Advent, to consider the intense reality to ourselves of the four "last things" which concern every mortal, *i. e.*, Death, Judgment, Hell and Heaven. The time should be one of serious reflection and of an outward devotion altogether too little manifested by Church people; and, like Lent, it is often employed for days of retirement and revival of spiritual fervour, and for the work of Parochial Missions. During this Season, on the

Wednesday, Friday and Saturday after December 13th, fall the quarterly Ember-days preceding a time of Ordination.

CHRISTMAS is the *time* of Christ's first appearing, as Michael*mas* means the time for commemorating St. Michael and All Angels. The precise date of the Nativity is perhaps uncertain, but immemorial custom establishes the validity of the assignment. Before the last quarter of the fourth century the East observed it in conjunction with the Epiphany, and December 25th was at that time settled upon by the Western Church. It is the great Feast of the Incarnation, of Christ's gracious Assumption of our nature, and hence of man's new-birth. Gracious as are the world's social amenities and the family joys of this season of good-will, the opening notes of the angels' song, "Glory to God in the highest" for His best gift, in Himself tabernacling "in substance of our flesh," should never become obscured, nor outward acts of devotion become relaxed at this hallowed time. Nor should home pleasures dwarf the claims of the poor, the suffering, the sorrowing. The Church's adornment adds to flowers the wintry decorations of "the fir tree, the pine tree and the box together to beautify His sanctuary, and to make the place of His feet glorious." These adornments are retained through this and often through the Epiphany Season. An additional Collect, Epistle and Gospel is provided for permissive use at the earlier Celebration of the Holy Communion, in case two are held on this Day, as is common in large Parishes.

Lagging last before Christ's coming, on December 21st is the Festival of *St. Thomas* the Doubter, with its prayer that

"our faith in God's sight may never be reproved." And following closely after Him, the first three consecutive days (December 26th, 27th and 28th) are those which appear in their juxtaposition as Dominical, the Days of *St. Stephen* the First Martyr, *St. John* the Beloved Disciple, and the *Holy Innocents* of Bethlehem. They are in this position because of Martyrdom, Love and Innocence; the first a martyr for Christ's sake both in will and deed, the second in will though not in deed, the third in deed but not in will. The latter Day is peculiarly appropriate for the Children's Parish Festival at this Season. With reference to the three Days, Bacon says, "as prosperity was the blessing of the Old Testament, so adversity early signalized the New." There is sometimes but one Sunday between Christmas and Epiphany, at which time the Christmas Collect is repeated; and it is also added to any other Service until the Circumcision. The teaching of this Sunday is "the adoption of sons," and that of the *Circumcision*, which concurs with New Year's Day, and is the Octave of Christmas (Jewish circumcision occurring on the eighth day after birth), is Self-examination. If a second Sunday occur in the Christmas season, or if the Circumcision falls on Sunday, it takes the latter Service; and the teaching of the whole Season is the Humanity of Our Lord, and His subjection to the infirmities of our nature.

With **EPIPHANY**, the ancient Twelfth Day (January 6th), the Christmas Season closes. The two Days have a close connection, and there is a tradition that Our Lord was baptized on an anniversary of the latter, which commemorates His first Epiphany (or Manifestation) to the Wise Men of the Gentile world. This renders the Season

fitting for offerings to Foreign Missions, and still more so, as during its season (January 25th) usually occurs *St. Paul's Day* (that of his miraculous Conversion—not of his death), which keeps prominently in mind the Calling of the Gentiles through this great Apostle. In the Greek Church Epiphany is given great emphasis as the "Day of Lights," and a vast array of them signalizes Christ as the Light of the World. How many and who the Magi or Wise Men were, whence they came and when, we are not told. Tradition has surrounded them with much of beautiful legend, and associates them as typical representatives of the three great primitive races of the earth, the descendants of Shem, Ham and Japheth, offering tribute to the Universal Prophet, Priest and King.

The whole Epiphany Season sets forth Our Lord's Divinity, and recites many of His Theophanies (or Manifestations of the God-head), as they are still called by the Greek Church. On the First Sunday is shown His obedience in sacred things, and on the following ones consecutively, His power as Creator at His first miracle; as Healer; in time of danger; as Ruler of His Church; and lastly, His final Epiphany and the object of them all. The Services for the Fifth and Sixth Sundays are often not reached in the yearly round, and the latter was not added until 1662. On the fortieth day after Christmas (February 2d), is the Feast of the *Presentation* of Christ in the Temple. It has been better known by its second title as the Purification of St. Mary the Virgin, and its teaching is Purity and Obedience. But it may well be doubted whether the Dominical side of its name as well as of its teaching should not take precedence. An old-time familiar name for the

day is Candlemas, from the processions of candles with which it was formerly observed. It once marked the close of the Christmas Season; and the emblem of the Star is that most generally associated with this earlier half of the historical section of the Year.

XV.

THE CHRISTIAN YEAR.

"O Almighty God, Who hast knit together Thine elect in one communion and fellowship, in the Mystical Body of Thy Son Christ Our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee."—The Collect for All Saints' Day.

FROM the Sunday following the Epiphany Season we no longer reckon from a Christmas standpoint, but the mind is led forward in anticipation to Easter, from which we are now removed by nine weeks, or nearly seventy days; hence the old Latin numeral *Septuagesima*, or seventieth. The succeeding Sundays are styled *Sexagesima* and *Quinquagesima*, or sixtieth and fiftieth, from a like manner of reckoning, in the latter case exact. Nothing corresponds to them in the Eastern Church. Possibly each may have anciently begun Lent when different rules obtained; and the early shadows of that Season now begin to fall. The first of these Sundays dwells on man's Guilt, the second on Trust in God, and the last on the crowning grace of Charity. With *Shrove Tuesday*, the second day following Quinquagesima, ends the Carnival (or "farewell to flesh") of papal countries, and Lent is ushered in with Ash Wednesday, which ranges in different years from February 4th to March 10th.

The meaning of **LENT** is "Spring," the term being of Anglo-Saxon origin. It has been observed as the Church's great season of fasting, abstinence, prayer and retirement, from Ash Wednesday to Easter Even, since the days of Gregory the Great. The Eastern Church begins it two days earlier. These dates include forty-six days; but the six Sundays are not penitential. The forty hours of the Saviour's Rest in the grave are here expanded into Forty Days of spiritual revival and preparation for the great Feast of the Resurrection, taking pattern from His own fasting and temptation in the wilderness, and from the forty days' preparation for the Jewish Day of Atonement. The lessons it has to teach are those of sincere penitence, rigorous self-discipline and special devotion. The measure and method of individual self-treatment are nowhere prescribed; they lie with the personal conscience and under the eye of the Searcher of all hearts. If consistent with profession, unsparing to self-love, charitable to others, and under the sought sanction of Divine ordinances, especially that of the Holy Eucharist, the result will be blessed in full measure. The Church's prescriptive Daily Service, if elsewhere perforce omitted, is here a reality, and should be accompanied by daily self-examination, frequent prayer and systematic devotional reading. The spirit of the Season should certainly deter from marriages or any other form of social gayety or public recreation during its continuance. Individual self-denial gains a double value and effectiveness, if its results take the tangible form of a voluntary offering to be laid on the Church's Altar on Easter Day, as some return, however inadequate, for our manifold blessings.

After its First Sunday, sometimes called *Quadragesima* (or the fortieth day before Easter), comes the second of the four quarterly Ember Seasons, regularly appointed for Ordinations since Leo the Great; the term implying a "circuit." No Altar-Service is provided, but special Prayers are used in the Daily Service, each day during the week. During the Lenten Season generally fall *St. Matthias' Day* (February 24th), which makes prominent the need of "faithful and true pastors;" and the Festival of the *Annunciation of the Blessed Virgin Mary*, sometimes called Lady-day, which once began the secular year, and whose lesson is the glory of Purity and Humility, beautifully symbolized by the Lily.

The teaching of *Ash Wednesday* is Contrition, and its name is a survival of the literal abasement of penitents in dust and ashes. In the English Book is a Service of Commination (or denunciation), for this Day, from which is compiled our *Penitential Office*, printed separately after the Occasional Thanksgivings, and to be used at Morning Prayer at the close of the Litany, with rubrical permission for its use elsewhere at discretion. Beginning while still kneeling with the solemn Miserere, or 51st Psalm (which, with the Proper Psalms for the Day, make up the Seven Penitential Psalms), there follow the Kyrie, Lord's Prayer and Versicles (unless the Minor Litany has been already said), and then the time-honoured contrite Supplications for pardon and grace, and the antiphonal Confession, drawn almost entirely from penitential petitions in the Old Testament, and closing with the Aaronic (a precatory) blessing. The Collect for the Day is to be repeated with others every day in Lent. At this time it is customary in most Parishes

to issue Lenten Service-cards and Pastoral addresses, summoning to greater frequency and concentration of devotion. Such constant gathering together of devout souls should cement strongly the ties which come of kindred spiritual interests.

The first three Sundays dwell on the purpose of Fasting, on God as our Protector, and on the Christian's defence. The Fourth is called *Midlent*, and Refreshment Sunday, as its Gospel relates the story of the Feeding of the multitude. An ancient term is Mothering Sunday, from the custom of visiting and making offerings in the Mother-Parish Church. The Fifth is called *Passion Sunday*, and the succeeding week *Passion Week*, for here we begin to enter more closely into the story of Our Lord's Passion, as with Him "we go up to Jerusalem" to witness His last conflict. The Sixth is called the Sunday next before Easter, but more familiarly *Palm Sunday*, as the day of His triumphal entrance into the Holy City, where He is soon to suffer. Palm branches may well be the Chancel adornment on this Day, whose Service is the longest of the Year. With it begins the Gospel record of the events of the *Holy Week* which it opens, as they are told in the Lessons and Gospels that together give consecutively the entire narrative of all the Evangelists. Each Day of the Week has its own Epistle and Gospel, implying a daily Celebration of the Holy Communion, the first four using the Palm Sunday Collect, but Good Friday and Easter Even having Collects of their own as well. The teaching of Monday may be said to be Redemption; of Tuesday and Wednesday, Sacrifice (Our Lord was betrayed on Wednesday); and of Thursday, the Holy Eucharist;

the latter being the day of its original Commandment, and hence called from ancient times *Maundy Thursday* (or the day of the Mandate).

The beautiful name *Good Friday* is peculiar to the Anglican Church, it having been formerly called the Day of the Cross. It is the strictest Fast of the Year, as we approach, with reverence and humility, the awful spectacle of the Crucifixion of the Saviour of Mankind. Its Collects are three, for the Church and the congregation ("this Thy family"), for all estates of men within it, and for those without the pale of its blessings; naming with great tenderness and earnestness the four classes, "Jews, Turks, infidels and heretics," or worshippers of the One God, of false gods or none, and those who have lost something of the Church's original Faith and Order. It is customary to apply offerings made at this Service to the work among the Jews. On this day alone, in the Year, in spite of its having Collect, Epistle and Gospel, there has been no Holy Communion during the greater part of the history of the Western Church. The reason is that such a festal Service is out of harmony with the solemnity of the time, and improper except in emergency; for, "when the Truth itself is come, its figure should cease."

In the place thereof, after the Prayer-Book Service, is very often used, though without prescription, what is known as a "Three Hours' Service" of devout meditation and prayer, with or without music, on the Last Seven Words from the Cross, occupying the hours from twelve to three. The last day of the Forty is *Easter Even*, which commemorates Our Lord's Descent into Hell, and which was called in the early Church "the Great Sabbath," or Day of Rest in

the grave. Its teaching of "burial with Christ by Baptism" has always made it a day for special observance of that Sacrament, and particularly for its Administration to children.

EASTER DAY is well styled the "Queen of Feasts." It speaks eloquently of the three Resurrections; that of Our Saviour Christ, and through Him that of our own spiritual life, and the final Resurrection of all flesh. The devout presence of communicants at the Altar on this day should show no vacancies save those occasioned by necessity. Disputes early arose between the Eastern and Western Church as to its precise date, the Eastern holding to the third day after the fourteenth of the Jewish month Nisan, or the anniversary of the exact day of the Resurrection, and the Western placing it on the nearest Lord's Day; the latter being finally settled upon at the Council of Nicea. The Anglo-Saxon word Easter means "Rising," of which bright Flowers and Eggs have always been the emblems. In Oriental lands the Day still goes by the name of Lampa, or "the bright Day," and Oriental Christians hail each other on this morning with the salutation "Christ is risen."

Like Christmas, though with a heightened spiritual significance, it has its tender household and neighbourly rejoicings, as well as its Festival Service for all the children of the Parish. Its original name was Pascha, which then embraced Good Friday also, meaning the Passover Season; and the word still survives in the term Paschal, applied to the Paschal Supper, the Paschal Lamb, etc. The *Day* (it should not be called Easter-*Sunday*) has the honour of a special Anthem taken from the words of St. Paul, in the

place of the Venite at Morning Prayer; and also, with Christmas Day, that of an additional permissive Collect, Epistle and Gospel for an early Celebration, if there be two. Its Old Testament Lessons are also interchangeable at Morning and Evening Prayer. It gives its first Collect to the two days following, called *Monday and Tuesday in Easter-week*, each of which has an Epistle and Gospel of its own, continuing the story of the Resurrection in the narrative of the risen Appearances of Our Lord given by St. Luke. Easter Monday is generally the close of the financial Parochial year, and the lay Parish officers are this day chosen, each Diocese prescribing by canon the qualifications of voters. It is also, unhappily, the close of many rectorships. The added fervency of Lenten devotion should by no means be now allowed to suffer sudden eclipse by the rude shock and pressure of worldly excitement and diversion.

The festal time which follows and constitutes **EASTER-TIDE** is known as the Great Forty Days, and commemorates the truths of the Risen Life. Its First Sunday is called by the Greek Church New Sunday, and familiarly by us *Low Sunday*, as the Octave of Easter and reflecting in a lesser degree its glories. Its subject is Purity, and that of the four which follow it is respectively Christ our Example, Consistency, the Christian's Anchorage, and Heavenly Inspiration. The teaching and Commission of Our Lord to His disciples at this period as to the establishment of the Apostolic Church after His departure are dwelt upon; as well as the anticipation of the Ascension and of the Comforter. The Second Sunday is sometimes called that of the Good Shepherd, from its Gospel, and the Fifth is

called *Rogation-Sunday*, as preceding the Rogation-days, and from the character of its Gospel. These days (the three before Ascension) were once attended with much ceremonial by Litanies and Processions made about the Parish bounds in England, imploring the Divine blessing on the growing crops. No special form is now provided except two among the Occasional Prayers of the Daily Service.

ASCENSION DAY is sometimes called Holy Thursday, and its lesson is Heavenly-mindedness, as taught in its beautiful Collect. It is a shame to Christians that this great Feast of the Church has fallen into such neglect in receiving the honour so justly its due. The cares and distractions of a modern week-day have brought about a sore falling-away from the dignity of primitive observance. On this Day the Crown is the special emblem of Him Who is the King of Glory. The Sunday following is sometimes called *Expectation-Sunday*, and has been characterized as the loneliest Sunday in the Calendar, while the expectant Church, bereft of her Lord, "waits for the promise of the Comforter." Between Easter and Whitsunday generally come *St. Mark's Day* (April 25th), and *St. Philip and St. James Day* (May 1st), the former inculcating Steadfastness and the latter Endurance in the Christian Life. In their combined commemoration (the Greek Church separates them), St. Philip stands for knowledge and St. James (the Less) for its practical application, both of which are sought in the Collect.

The derivation of the word **WHITSUNDAY**, the Christian Pentecost, is uncertain; probably from the "white" robes of the newly baptized on this day of the Outpouring of the Holy Spirit. The Birthday of the Christian Church, it stands as the marked antitype of the giving of the Law

on Mount Sinai, with which the Mosaic economy was inaugurated, and which the Jews associated with the "Feast of the first-fruits" on this Day, the fiftieth after the Passover. Second only to Christmas and Easter, it is followed by *Monday and Tuesday in Whitsun-week*, to which it lends its Collect, but which have an Altar Service of their own, presenting Our Lord as the Light of the World and the Good Shepherd.

TRINITY SUNDAY is the consummate flower of the Christian Year, gathering into itself all the rays which emanate from the Triune Godhead; and it most appropriately closes its historical and doctrinal portion with the supreme honour paid to the Trinity in Unity. The Eastern Church does not observe it as such, and there it has always been called the "Feast of all the Martyrs." With that Church the first half of the Year closes with Whitsunday, and the following Sundays are numbered "after Pentecost." Trinity Sunday is purely of Western observance, the change having been made in the seventh century, and its earliest use in England being by Becket in 1162 A. D. As the courses of preparatory theological training close at this time of the year, it is the Church's third and principal Ordination Season, ranging in date from May 17th to June 20th, the three days previous being the Whitsun *Ember-days*. Its teaching is of Heaven and the New Birth, and though on the Octave of Whitsunday, it has a peculiar glory and independence of its own.

The latter half of the Year, or the long **TRINITY SEASON**, now begins, counting its Sundays numerically, and ending always with the Sunday next before Advent. Mediæval and Eastern Churches have formal names for

many of them. They form a rich variety, but adhere to a fixed system. Their Epistles are nearly all taken from St. Paul. The following table gives some of the distinctive phases of their teaching, though this does not claim to be more than suggestive, other truths being also prominent in their Epistles and Gospels:

1. Grace and obedience.
2. Fear and love.
3. The desire to pray.
4. Things temporal and eternal.
5. Peace without and within.
6. God's love to man and man's to God.
7. The Author and Giver.
8. Divine providence.
9. Divine grace.
10. Successful prayer.
11. God's power in mercy.
12. The Giver and Forgiver.
13. True service.
14. Faith, hope and charity.
15. God's keeping.
16. The Church's defence.
17. Prevenient grace.
18. The good fight.
19. Without God, no pleasing.
20. Cheerful obedience.
21. Pardon and peace.
22. Continual godliness.
23. Asking and obtaining.
24. Absolution.

Next before Advent. Awakening.

The Seventh has been called the Sunday of Nutrition, from its Gospel, which is repeated on the Fourth in Lent and the Next before Advent. The Twelfth is familiarly known as Ephphatha Sunday, from its Gospel; and it is common to make offerings for charities to deaf-mutes at this time. An old name for the last is "Stir-up" Sunday, from the arousing spirit of its Collect in warning of the coming Advent time.

Within Trinity Season fall most of the minor Holy-days. *St. Barnabas' Day* (June 11th), speaks of Gifts and their uses, and *St. John Baptist's Day* (June 24th), of Courage. Looking to his nativity rather than to his death, St. John's Day is set at the antipodes of Christmas. The days in-

crease in length from Our Lord's Anniversary, but decrease from that of His forerunner, in harmony with the Baptist's own declaration concerning himself. *St. Peter's Day* (June 29th), was originally held in conjunction with that of St. Paul. Its Collect upon Pastors and flocks is repeated in the Ordinal, at the Consecration of Bishops. *St. James the Apostle*, whose Day is July 25th, stands for Renunciation; and the *Transfiguration* (August 6th), a Dominical day, held after the close of His earthly history, shadows forth the glorified Humanity of Our Divine Master. The English Church has no Altar-Service for this Day, whose striking teaching was long unacknowledged by the Western Church except as a "black-letter day." Its Collect is exquisitely beautiful. *St. Bartholomew* was apparently Nathanael, and his Day (August 24th), speaks of Believing and Preaching the Word; while *St. Matthew's Day* (September 21st), dwells on Treasures in Heaven; both with peculiar appropriateness. The Autumnal Ember-days of the Year occur in the week after September 14th; each of the four Seasons has thus its Ordination periods, and each month has its Holy-days.

On *St. Michael and All Angels' Day* (September 29th), familiarly known as Michaelmas, is portrayed the Angelic Ministry, with the touching reference to little children in its Gospel. The soul's medicine is besought on October 18th, the *Day of St. Luke*, the beloved physician. On October 28th comes another pair of the Apostles, "sent forth two and two," *St. Simon* the Zealot, and *St. Jude*, whose surname was Thaddeus (the Greek Church separates them); and its Collect speaks of the spiritual and Apostolic Temple which they lived and died to rear. About A. D. 610, at

the dedication of the heathen Pantheon at Rome as a Christian Church, was first set forth the closing Holy-day of the Church's Year, *All Saints' Day;* whose Gospel is the Beatitudes, and whose Collect and Epistle speak of the Final Blessedness which awaits all "them that unfeignedly love" their Lord. The roll of communicants in the Parish who have passed into Paradise during the Year is often read at this Service. By the teaching of the last four of the greater Holy-days of the Church's Year (Trinity, Transfiguration, Michaelmas and All Saints), we are fairly carried away from earthly associations into the realm of things unspeakable.

The familiar emblems associated with the Apostles and Martyrs of the Calendar are various, and generally indicate, figuratively or otherwise, the weapon or mode by which each is supposed to have suffered; as the Sword for St. Paul, the inclined Cross for St. Andrew, and the Serpent in the poisoned Cup for St. John. The four Evangelists are denoted by such symbols as designate the characteristics of their respective Gospels. St. Matthew is typified by the Lion, as he wrote to the Jews of whom Our Lord was "the Lion of the tribe of Judah"; St. Mark by a Man, as treating of Our Lord's more personal history; St. Luke by the Ox, as that Evangelist emphasizes His sacrificial work for our redemption; and St. John, whose inspiration mounts up on loftiest pinions into the regions of the ineffable, by the Eagle. St. Paul is also sometimes represented by a Church building, and St. Peter by a bunch of Keys, as indicating their great constructive work. Six simple forms of the Cross are familiar: the Latin, the Greek or St. George's, the Maltese, the St. Andrew's, the Tau (named from its resem-

blance to the Greek letter of that name), and the Chi-Rho, or Cross of Constantine, a monogram of the first two Greek letters of the name Christ.

One other Festival remains to be noted, that of *Thanksgiving Day*, as appointed by the National and State authority late in November and generally on its last (though formerly on its first) Thursday. There is no such Service in the English Book, which, however, has a form of Prayer and Thanksgiving for the anniversary of the Accession of the sovereign; while ours still lacks one for Independence Day. It is a time of special family and neighbourly rejoicing, and its Service, printed by itself near the beginning of the Psalter, dwells very largely on the material blessings of God's providence. The Opening Sentences are from the Old Testament, and the Anthem (in place of the Venite) is a part of the 147th Psalm. It has Proper Lessons, and a form of Special Thanksgiving to be used after the General one; and its Altar-Service emphasizes the practical duties and virtues of every-day life. The decorations of the Chancel should be from the representative fruits of the earth, the chief of which are those divinely appointed for spiritual Consecration in the Holy Eucharist. In some localities, though not prescribed, a *Harvest Home* Service is held at an earlier date (and none is so appropriate as Michaelmas); accompanied as here by a distribution of nature's bounties to those who have the less cause for Thanksgiving.

XVI.

THE HOLY COMMUNION.

"*An outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.*"—The Catechism.

"*Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Christ Our Lord.*"—The Collect for Purity.

THAT which in her doctrinal aspect preëminently distinguishes the Church from all Protestant bodies of Christians is the prominence and emphasis that she attaches to her sacramental teaching; and the exalted honour which she pays to the Two Sacraments of Our Lord's own appointment, which are from their very nature the "extension of the Incarnation," or the mode of the indwelling of Christ in His visible Body. The significance of Baptism, as the sacred rite once for all administered and the door of Christian entrance, is reserved for its proper treatment as the first of the Occasional Offices. We are now to consider at length the meaning of the Holy Eucharist, the only continual service of worship of Christ's own formal injunction, the Sacrament of perpetual obligation "till He come."

The word "sacramentum" is that which describes the military oath taken by the legions of Ancient Rome. Its "outward sign" was then the lifting of the right hand and the given pledge; its "inward grace" was loyalty. The same sacramental principle runs through all nature; the visible object is the sign or token of the subjective truth, whether spiritual or otherwise. A Sacrament is a mystery, because it relates to the mystery of Life, and all life is a mystery. He to whom mystery is a stumbling-block logically recoils from the mystery of his own bodily functions, whose working is ill understood after all the ages since their original creation. Much more mysterious, because higher in its import, is the union between the tangible body and the intangible soul of man. But most mysterious of all is the blending of body and soul, of humanity with divinity, in the Person of the world's Redeemer, and of the spiritual union of our frail, sinful, mortal natures with the Perfect and Sinless One in the ordinances of His Own command. And the greatest evil of such a false doctrine as that of Transubstantiation is that it is a purely human and therefore a grossly misleading attempt to solve an insolvable Mystery.

As the Holy Communion is ordained for all who will, both learned and ignorant, rich and poor together, the only requirement as to its mental apprehension is a simple yet lively faith. In the old homely phrase—

> "What Christ the Word doth make it,
> That I believe and take it."

There is indeed great need of reverence but no room for superstition. The result of too great effort at mere intellectual apprehension is that the Sacrament of Christ's love

and of Christian Brotherhood has often proved the chief subject of contention between Christians; and the central Act of Worship has unhappily become the central and fruitful cause of strife. True sacramental doctrine is simply the truth of Scripture, and wherever that is properly apprehended, there the sacramental system extends its healing influence, and works its fruits in the lives of its votaries through the increased frequency and reverence of its reception.

As the Bible carries us to the beginnings of the human race, so the teachings of the Liturgy take us back to the dawn of Christianity, and beyond it into the elder and prefigurative symbolism of the Hebrew Dispensation. No other channels of grace have been ordained to obscure the preëminent position which the Sacraments occupy, and none other, however potent, can do their beneficent work. And the Gospel has not clashing truths but counter truths, each supplementing the other. Another has said, "The work and mission of the Holy Ghost is to make Christ's work perfect, by Baptism, by the Holy Communion, by sealing up Christ's testimony for the Church's guidance. Sacramentalism alone is the body without the soul, a sin against Christ; while Evangelicalism alone is the soul without the body, a sin against the Holy Ghost. Neither Church nor Sacraments have any heavenly power apart from Christ."

The primal necessity that Christ's Body and Blood should have been ordained as a healing Food is not revealed; but certain it is that His human Nature which is perfect, in constantly sustaining our sinful natures, will also heal their imperfections. In this view His death alone is

insufficient without the continual intervention of the Holy Ghost through a sacramental medium. And the outward signs or symbols of this intervention are those of the common food and common drink of all mankind.

There are many types of the Holy Eucharist in the Old Testament. The Tree of Life in the original Paradise of Eden, now forfeit, is to be "for the healing of the nations" at last, as said in the Book of the Revelation. The bread and wine brought forth by Melchizedek, "the priest of the most high God"; the manna in the wilderness, styled angel's food and the bread from heaven; the pure and *unbloody* offering of the Temple service, in the form of bread and wine, which accompanied every bloody sacrifice, and which is typically named by Malachi (coupled with "incense" as emblematic of prayer): these are all types of that blessed Food from Heaven, which is the Life of the world. And for that Food Our Lord Himself prepared the thoughts of His disciples by the miracle of the loaves and fishes, in His talk with the Samaritan woman at the well, and yet more in the parable of Himself as the True Vine of which they and we are the branches, because we derive life and nourishment from Him alone. There are in the universe three memorials of the One Great Sacrifice: the Sacrificial System of the Old Testament, the Sacramental System of the New Dispensation, and the Eternal Worship of Heaven.

When a liturgical office for the Holy Eucharist was first framed is not definitely known. Its integral and essential parts are the Breaking of the Bread, the Taking of the Cup and the Giving of Thanks before its Administration, in the words of Our Lord at its first Institution,

with perhaps the Lord's Prayer and a Hymn of praise. This outline was soon filled in by the primitive Bishops; indeed, before the Apostles separated they were no doubt agreed on the essentials of an Eucharistic Office. The earliest known Liturgies show substantial uniformity, and at least one of these must have been known to St. Paul, as he quotes from that of St. James, "Eye hath not seen nor ear heard," etc. The four main groups of primitive Liturgies, those called after St. James, St. Mark, St. Peter and St. John, have been earlier described in the historical view of liturgical worship.

The monk Augustine, sent by Bishop Gregory of Rome, found the latter (known as the Gallican, because derived through Gaul from Ephesus) in use in Britain; and the First Book shows us its earliest structure in our language, from which structure the present English Book varies in some important particulars. At the first American revision, in 1789, Bishop Seabury brought in the Scottish use from the Bishops of that branch of the Church whence he also derived his Episcopate. This form is a return in its main arrangement to the First Book, and is in that respect a great improvement on the English use. Practically no other change has been made since 1789. Viewed historically, the Liturgy is a work of singular charm in its construction; and when the associations of memory and hallowed use are superadded, it becomes like a vast Cathedral echoing with orchestral symphonies to the eternal praise of the Triune God.

The most comprehensive title of the Communion Office is that already used, **THE DIVINE LITURGY.** Though at first broadly and still accurately used for any ceremonial

or ritual function, the latter word is employed in its strict meaning for the highest Service of all. The term is from the Greek "*Liturgeia*," which meant "a political service rendered by a few for the benefit of the many," suggesting the Christian Priesthood. The purely civil character of its origin was no doubt the reason for its choice, as it in no wise brought haunting heathen associations into religion. The titles of the Divine Mysteries employed in the New Testament are **THE BREAKING OF THE BREAD, THE LORD'S SUPPER,** and **THE COMMUNION.** Those since employed are **THE LITURGY, THE MASS,** and **THE HOLY EUCHARIST.** In the Prayer Book the name of the Office is **THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.**

During the earliest transition period of the Primitive Church while the Temple still remained, the Jewish converts daily attended its Services; while "*The Breaking of the Bread*" was of equal frequency, but in the "upper room," a well known and common centre, wherein "they were all with one accord in one place." After the first fervour of devotion enkindled by their nearness in time to Our Lord's bodily Presence had somewhat subsided, a weekly observance on the Lord's Day and on the other Holy-days became the standard of Christian worship; and in spite of all the historical variations in frequency during the centuries since, this appears the normal and habitual order, as it is the evident mind of the Church's formularies everywhere.

Although the term "*The Lord's Supper*" is still retained as part of the Prayer Book title of the Office, it has fallen out of use in churchly speech, and rightly so. It is strict-

ly used only of that first Paschal Supper in which Our Lord shared before He suffered, and which was followed by the original Institution. Here was the meeting-place of the Elder and Later Dispensations, when the Holy Eucharist was ordained at the sunset of the Paschal System in the evening. Naturally a common meal (known as the Agapè or Love-feast) grew up in connection with this Sacrament and preceding it, at which all communicants met on a social equality; but gross abuses, such as intemperance, irreverence and the like sprang up with it, which were sharply rebuked by St. Paul, when writing to the Corinthian Church. This caused the reversal of the order of observance and placed the Eucharist first; but soon and of necessity they became separated and then the Agapè was dropped entirely, as no longer to edification.

It is evident that there was no argument from the *hour* of the original Institution, and that the proper time of observance was regulated, like so many other matters, by the Apostolic College. After this very early period evening Communions are practically unheard of, and their unsuitableness is admitted, as giving to the highest uses of worship the fag-end of the day, soiled with its sins and engrossed with its cares and pre-occupations. After the Reformation the title "the Lord's Supper" seems to have become a familiar one, and to have been a favorite with Calvin. By some occult influence it even crept into the first English Book, to it being added, "and the Holy Communion, commonly called the Mass."

The term "*The Mass*" has long been closely associated with the corrupt teaching and practices of the Roman Church, and is little used except by her; yet it was the

prevailing title in the pure Western Church for centuries. Its origin is obscure, but the derivation is probably from the Latin "missa," or dismissal, the Communion Service in the Roman Offices being called the Missal. An ancient custom was for the Priest to dismiss catechumens before the Service proper by the words "Ite, missa est," so that the signal for the beginning of this Service became its title. The Saxon "maesse," which survives in Christmas, has an equivalent and derivative meaning.

The Holy Communion was invariably in the Primitive Church a *morning* Office, often before daybreak, as evidenced by Tertullian, Cyprian and others. St. Basil, St. Chrysostom, and other Fathers of the Eastern Church, insist upon a fasting Communion, and this is confirmed by the decrees of Synods and Councils, including that of Carthage, which established the Canon of Scripture. The Western Church is equally strong upon this point, and St. Augustine above all urges that "the Holy Sacrament first enter Christian mouths before other food." The reception of the Communion at Holy Matrimony (still common in England), was obligatory under James I., in whose time the latter Office was restricted to the morning hours. The practice of non-fasting Communions grew up largely during the religious laxity and indifference of the eighteenth century.

The two chief reasons for the primitive practice are, the proper preparation of and consequent profit to the participant, and the greater honour thereby paid to the Sacrament itself. St. Augustine and the Roman Church lay special stress on the latter, and Rome refuses any relaxation of the rule, except to the dying. But where the recipient's

good is sought, bodily infirmities, age, sickness, etc., should be considered, and no rigorous rule insisted upon. On the other hand, it is very much to be desired that the holy spirit of the early Church should be revived, to counteract the manifold temptations of this age of luxury. If the coveted blessing is so great, surely self-denial but enhances its value, and a service which costs nothing is worth but little.

The word "Communion" was not in early ages applied to the Liturgical Office. In the Acts it is rendered "fellowship," or community, and was used, as in a familiar sense now, for the whole Society of believers, as the Anglican Communion, the Greek, the Roman, etc. Excommunion then carried with it the loss of all religious privileges. Another primitive as well as modern use of the word expresses the act of participation, the central feature of the Office. And so we speak of "daily Communion," "weekly Communion," "Communion in both kinds," etc. The word itself, as distinguished from other descriptive titles of the Office, stands for the principle of the fellowship of man with God and with his fellow-men, and thus represents only a part of the whole doctrinal truth. It was originally symbolized by the Kiss of Peace, which was afterwards substituted by a symbolic tablet engraved with the crucifix and called the "Pax-bred," which was passed about at the Service to be kissed by all.

A better, and the most expressive title for the Divine Mysteries is "*The Holy Eucharist.*" Though not directly employed in the New Testament, it was a familiar term as early as the year 70 A. D., as shown by its use in the oldest Church manual extant, the "Teaching of the Twelve Apos-

tles." The Greek word means "Thanksgiving," from Our Lord's attitude as "He looked up to Heaven and gave thanks" before breaking the Bread. By the term "Communion" our thoughts are led more to human and divine fellowship and the subjective effect upon ourselves. All this might be if it were a simple memorial. But it is far more, and in the "Eucharist" a higher, yet inclusive, thought prevails—that of gratitude and thanksgiving for the benefits of redemption, and a re-presentation before the Father (not, God forbid, a re-enactment, nor a substitution), of the great Sacrifice of Christ. And so the Fathers gave this title to the whole Service, as though synonymous with the Consecration feature, rather than with the Reception.

The title is of great value as having no selfish or merely human aspect, and as expressive of deep gratitude for deliverance from the bondage of sin. As Christ our Passover has been once sacrificed for us, we pray the Father to accept *our* bounden duty and service in this Holy Sacrament, as a real "sacrifice of praise and thanksgiving," and as an offering of "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice" unto Him. In another aspect "the Eucharist is the great means whereby the Church, *out of Heaven*, shares in the propitiatory Sacrifice of Intercession forever offered *in Heaven* by Our Lord and Saviour." From this insight into the deeper and higher significance of the Service has come the use of the term "Celebration," as denoting any single use of this Sacramental Office.

The Holy Eucharist is the outward expression of Intercommunion, and therefore of organic Church Unity. "When that is consummated, the Sacrament of contention

will again be the Sacrament of peace, and Christians will be free to transform and subdue all to Christ." That there is a "priesthood of the laity" is indeed an indisputable truth. Every baptized believer may "offer up spiritual sacrifices acceptable to God through Jesus Christ." The Jews were a nation of priests, chosen and separated from all other peoples. Yet even with them there was an inner circle jealously guarded, a threefold order of High Priests, Priests and Levites, set apart by express Divine command, the sanctity of which was terribly vindicated in the punishment of Korah's unwarranted intrusion, and of the thoughtless profanation of Uzzah. The principle of an earthly Priesthood was by no means abolished by the Great High Priest. The sacrificial system did not come to an end upon the Cross. They both survive under changed forms and conditions in the New Dispensation, and their perpetuation in this manner was foretold by the elder Prophets.

The *Hebrew* Priest offered a *typical* sacrifice. The blood sprinkled upon the Altar pleaded an atonement for the soul, and the Priest gave back to the worshipper, as reconciled, the body of the slain victim. The *Christian* Priest offers a *commemorative* Sacrifice. The pure and unbloody Offering which he makes is a constant memorial of the One all-sufficient Oblation, and he gives to the communicant as the sustenance of eternal life, the spiritual Food of the Body and Blood of Christ. The *Hebrew* Priest also inspected the leper, performed over him the ritual of purification, and pronounced him ceremonially clean. The *Christian* Priest has like authority in pronouncing, under proper conditions, the Declaration of Absolution from the leprosy

of sin. It is abundantly proved in the facts of Christ's own ordination of His commissioned representatives, that the same august lips which pronounced "Do this in remembrance of Me," said also and with equal permanence of delegated power "Whosesoever sins ye remit, they are remitted unto them."

"Christ is Himself the Priest in every Eucharist, and the Absolver in every Ministry of reconciliation." But His priestly power, though absolute, is delegated and vicarious, and acts officially through a distinct Order of men. This Order is not a profession merely, but acts under the sacred principle of authority, receiving through its individual members, each once for all, its permanent commission from above. The whole Church testifies with one voice to the reality of the Christian Priesthood in history. The reformers, as well as St. Jerome, were wont to say, "No Priest, no Church," and the phraseology of the Book of Common Prayer sustains this principle. Rightly viewed, and divorced from the extravagances of sacerdotalism, it is an abiding instrumentality of help and comfort. If "God is of purer eyes than to behold iniquity," what a solace and encouragement that He has mercifully condescended to commit His ministry to the abiding agency of men mortal and erring like ourselves, yet authorized to dispense His covenanted grace through appointed channels!

XVII.

THE HOLY COMMUNION.

> "*The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.*"—The Twenty-eighth Article of Religion.

THE far-reaching influence of the pure discipline of the early Church was incalculably salutary. The venerable and holy St. Ambrose in the fourth century challenging the Greek Emperor Theodosius at the door of his own Cathedral, and refusing him the sacred Elements until he had submitted to penitential discipline for wanton bloodshed, is a majestic figure. But in the degeneracy of the Church in the Middle Ages, a vindictive temper often usurped the holy spirit of primitive days; and in the twelfth century the anathema of the Greater Excommunication, in which, after reading the Gospel, Bishop and Priest joined in denouncing the offender "by bell, book and candle," was an awful and often a most blasphemous ceremony.

The violent reaction of Reformation days resulted in nearly banishing ecclesiastical discipline altogether, and the absence of some wholesome and properly restricted

system is now to be regretted. The present code of discipline for communicants lies in the first two rubrics which precede the Communion Office (and in the one concerning admission to full membership, which follows the Order of Confirmation and will be there considered), and is designed to be reformatory rather than punitive. Its authority is derived through the Apostles in their great Commission recently quoted, and the exercise of such a prerogative is an inherent right of every properly organized society.

There are careless and worldly communicants in every Parish. They are to be pleaded with, warned, influenced to a higher and holier life, but not to be repelled. Their inner fitness is known only to God, the Searcher of all hearts. Peter and Judas were of the original Twelve, and one of them, with all his faults, became the first leader in the Christian Church. The rubrics contemplate repulsion (or suspension) alone, and two instances only are named: those of scandalous and notorious evil-livers, and those showing outward hatred and enmity to their neighbours. Treatment of either case must be subject to the gravest caution, after persistent private remonstrance and affectionate admonition on the part of the Priest ("to advertise" means to notify, but not with publicity); and discipline must never be inflicted by him in a case to which he may himself be a party. He is bound to make immediate report to his Bishop for his judicial investigation; and to the latter the repelled party has an appeal for a reversal of the suspension. If the Priest is not sustained in his judgment, he may himself be liable to the civil courts in a trial for defamation of character.

In his functions as the Celebrant, he officiates in a

threefold capacity. His prophetical attitude is expressed in his readings from Holy Scripture and in the Sermon. The priestly office is indicated in his offering the Alms and Oblations, in the Consecration of the Elements, and in leading the people in their Sacrifice of praise and thanksgiving. As the representative of a King he gives the Absolution and the Benediction, and imparts the sacred Elements to the worshipper. These principles are embodied in his dress, environment, position and acts. And here it is proper to say that great elaboration of ritual ceremonial is entirely consistent and generally concurrent with great simplicity of doctrine, and *vice versa*. No Church in the world has so gorgeous a ceremonial as the Greek Church, yet its Creed is very simple; while the extreme refinements of Calvinistic theology were joined to a form of worship which was plain and unadorned often to the verge of baldness and beyond. "Ritualism," moreover, is properly a relative, not an absolute term.

The Vestments appropriate to the Communion Office are not as yet defined by our American legislation, but are matters of traditional custom. In the First Book those of the Priest and his associates are specified; and our usage, derived through the history of the English Church and subject to its interpretations, points to such (including ornaments and adjuncts) as were in use in the second year of King Edward VI. The Surplice is not a priestly garment, being worn also in a modified form by Choristers and Lay-readers. The chief Vestments distinctively such and worn over the Cassock are the *Alb*, the *Chasuble* and the *Stole*. The Alb is a long garment of white linen, coming to the feet like a close Surplice, and with close-fitting

sleeves reaching to the hand. It suggests the Purity which should characterize the officiant. The Chasuble is worn over the Alb, and is of linen, silk or wool, elliptical in shape, without sleeves, falling in folds below the waist, and ornamented on the back with the "Orphrey," or Y-shaped Cross, in needle-work or embroidery. The significance of the Chasuble is the Charity which should envelope the wearer. When the Stole is worn with these it is usually crossed upon the breast. It stands for the easy yoke of Christ's service.

The Communion Office is entirely rendered by the Priest from within the third division of the Church building, beyond the Sanctuary-rail, to which the communicants approach at the proper time. Behind it against the eastern, or rear wall of the Chancel, but not necessarily attached to it, and perhaps with a narrow passage between them, is the *Altar*, an oblong structure of wood or stone, often covered with cloth, in shape similar to the Ark of the Jewish Tabernacle. As the Choir is raised above the Nave, generally by three steps or foot-paces, so the floor of the Sanctuary is one pace higher still, on which communicants kneel at the Rail; and the Altar is still further elevated on a platform usually three paces higher, or a series of seven steps in all.

Altar and Table are terms synonymous as used in Scripture, and their employment invariably indicates a doctrine of sacrifice. The former is much the more correct and expressive term, and indeed no primitive writer uses any other. The oldest known Altar is that of the Church of St. John Lateran at Rome, traditionally that of St. Peter. In Oriental Churches the "Holy Table" is the

prevailing term, and there the usual form of Chancel is that of the Basilica (or ancient law-courts which were remodelled into churches), where the Holy Table stands in the chord of the apse, with a space behind it, which is occupied by the Chair of the Bishop. This leads the eye up as a finality only to a human instrumentality, and is corrected by placing the Bishop's Chair at the North, or Gospel, side of the Altar, facing the people, both Altar and Chair being against the east wall of the Church. In Cathedrals the Episcopal Chair, called there his Throne, is placed just without the Rail on the South side of the Choir, facing inwards like the Choir-stalls.

On the South side of the Altar and also against the east wall is the *Credence* (from the Anglo-Saxon "to make ready"); a table or, more exactly, a shelf, which bears the receiving *Alms-basin* before the Offertory, and also the elements of bread and wine, until such time in the Service as they are offered for Consecration on the Altar. The *Reredos* is an elaboration of the wall behind the Altar, continuing it upward toward the Chancel window in wood or stone, with symbolic carving or other adornment, and sometimes covering the whole width of the east wall of the Sanctuary. A *Painting* sometimes takes its place, and a substitute is the *Dossel*, a decorated curtain which hangs in its stead, and is apparently a survival of the canopy or Baldachino over the Altar, which is an usual feature of Continental Cathedrals. If a hanging is used for the front of the Altar it is called the *Antependium*, or *Frontal*. In any symbolic adornment of the Sanctuary proper, the Passion flower and vine should not be omitted, owing to their peculiar significance in relation to the

Eucharist. The emblems of the Eucharist itself are the sheaf of Wheat and cluster of Grapes, or the Loaf and the Cup.

The permanent *Ornaments* of the Altar itself should not be placed upon it, but upon an Altar-shelf behind and above it, called the *Retable*, or *Super-altar*, which may be a part of the Reredos, and whose face usually bears an inscription. The *Altar-cross* stands in the centre of the Retable. However beautiful, costly, and suggestive its symbolic decoration may be, it should not be a crucifix. Such a symbol may be helpful on Good Friday to realize the stupendous significance of that Day, but for ordinary and continual use it is the *empty* Cross that stands for the completed and essential character of our redemption, which has a yet living and prevailing High-Priest.

Whatever be the system of illuminating the Altar and Sanctuary (and it may be made very beautiful and uplifting by a pendent *Corona*, or crown of light, and by standard lights or otherwise), the two special *Altar-lights* have their ancient, legitimate and proper place at opposite ends of the Retable. They are used as symbols only, and typify the divine and human Natures of Our Lord, blended in Him who is the "Light of the world," and whose office and work of redemption is the peculiar burden of Eucharistic teaching. On this account they should not be lighted until the Communion Office proper, and not at all unless that Office is used entire. Candlesticks bearing wax-candles should be used, because under the symbolism of the latter the entire substance of the wax is given up in light, as Our Lord gave Himself up without reserve for His Church; while the continuous thread of the wick

indicates His abiding presence with His Body on earth, for the local branches of which the candlestick itself is an ancient symbol. It is this thought of self-devotion which makes an appropriate analogous emblem, elsewhere used, of the Pelican, who was fabled to feed her young with her own heart's blood. On each side of the Altar-cross should stand *Altar-vases* for flowers, which ought never to be empty at a festal Service. Floral decorations should never be placed upon the Altar itself.

As a survival of extreme reaction from the superstitious and false teachings of mediævalism connected with the Eucharist, the rubrics in the English Book and our own still speak generally of the Lord's Table; but it is always the Table of the Lord, and not the Communion Table, or the Table of the communicants. The word "Altar" points to the Holy Eucharist as a re-presentation of the One Sacrifice, and the "Holy Table" indicates the spiritual Feast upon that Sacrifice. The former is properly inclusive of the latter. The rubrical direction is that it "shall stand in the body of the Church, or in the Chancel." This is also a survival of the time when the communicants at the time of the Administration all knelt at once in the Chancel together, "where Morning and Evening Prayer are appointed to be said;" or if the number was too great, then in the Nave also. At the Puritan revision of the Prayer Book in 1552, the Holy Table was itself carried into the Nave, their policy being to degrade the Eucharist to a mere Supper, devoid of awe or mystery. If possible, they would even have had seats about it, with the Priest as a mere President of the feast to distribute. Inevitably this practice led to gross irreverence, and speedily de-

stroyed, as it was meant to do, the influence derived from its sacramental character.

Under Charles I. the Altar was restored, in the Scottish Liturgy, to its place of honour within the Sanctuary, and *Communion-rails* were introduced by the influence of Archbishop Laud. These now very generally exclude the *Rood-screen*, which was common after the twelfth century, and whose restoration in Churches has begun. This is an open-work arched division (once called "Cancelli," and hence "Chancel") separating the Nave from the Choir, crossing the Chancel arch, and originally supporting a horizontal beam, which was surmounted by the Cross, or "Holy Rood." From divisions of the Rood-screen the Epistle and Gospel were once read, and the Lectern and Pulpit are outside of it. It was sometimes large enough for a gallery and contained a small Chapel; and even now these are utilized in Cathedrals as organ-lofts. In the Greek Church the division between Choir and Sanctuary is the more emphasized, as with the Western Church it is between Choir and Nave. The Sanctuary-rail in the former is a closed screen, with veiled doors, which are never opened except by the Priest as he enters at a Celebration.

The Priest is to stand at first at the right side (or in the English Book, "at the North side") of the Altar. These terms are identical and signify the Gospel side, or the right as he faces the people, the front of the Altar being divisible into three parts: right, middle and left, and the shorter sides being known as "ends." The position, though a non-essential, is not a matter of indifference in the orderly, reverent and significant conduct of a sacrifi-

cial act. For the same reason the Priest stands at the head of the people, as their leader and mouth-piece, through the entire Office, except when kneeling in the General Confession and the Prayer of Humble Access. During the Service, unless directly addressing the congregation, he faces the Altar, which is hallowed by the sacred Elements; and if he have assistants, known as Deacon and Subdeacon, they similarly stand or kneel on the foot-paces below him. The Celebrant does not leave the Altar platform unless to preach, except when he communicates the people.

Upon the Altar at the time of the Communion (though not spread as for a meal), is to be a "*fair white linen cloth*;" fair not simply in the sense of clean, but beautiful as with fair embroidery. Upon it may be laid the *Corporal*, or the linen on which are directly placed, and which later covers, the Elements themselves. The name is an allusion to the linen clothes which protected Our Saviour's Body in the Sepulchre; and likewise prefigures the shining raiment of His transfigured Body. White linen also typifies the righteousness of the Saints in heaven.

The Office is emphatically one of Praise, not now so thoroughly expressed, however, as in the First Book. Being also a complete and distinct Office, it may be introduced by a Hymn or Anthem, as is always the case where it immediately follows Morning Prayer. As far back as can be traced, the Priest entered the Sanctuary with an outburst of song under various names, the most familiar of which is "the Introit" (or "entering" Song). Originally this was a Psalm of Invitation like the Venite. In the Western Church it took the form of the Gloria in Excelsis, which we, with

greater appropriateness, assign to the close of the Service, though the First Book retained it here *after* the Introit. A regular table of these Introits, or special Psalms for the Communion Office on every Sunday and Holy-day, was printed in the First Book before each Collect, Epistle and Gospel; Proper Lessons also being there indicated when they occurred, and the whole being called "At the Communion." This table was dropped by the English revisers, but it would be well if it had been retained; though custom seems now to have established in its place a Hymn, which still bears the name of the **INTROIT HYMN.**

We come now to an analysis of the Liturgy itself, which is divided into the **ORDINARY** and the **CANON,** these being represented in the primitive Liturgies by the Greek terms *Pro-Anaphora* and *Anaphora* (Oblation). The Canon is the invariable and more sacred and solemn portion, from the *Sursum Corda* (or "Lift up your hearts") to the close of the Lord's Prayer. The Ordinary is the remainder, sometimes variable, as in the Collect and the Decalogue. Viewed in logical sequence, the entire Office has three divisions, *i. e.*, (1) **THE ANTE-COMMUNION,** or all, including the Sermon, to the end of the Prayer for Christ's Church Militant. (2) **THE COMMUNION PROPER,** as far as and including the Reception. (3) **THE POST-COMMUNION,** from the Lord's Prayer to the close. And each of these three naturally lends itself to subdivisions. (*a*) The *introductory* portion of the Ante-Communion includes the Sermon, and its *second* part is the Offertory and the Prayer for the Church Militant. (*b*) The *preparation* of the communicants ends with the Prayer of Humble Access, the solemn *Consecration* follows, including the

Hymn, and the *third* subdivision contains the actual Administration. (*c*) The *prayers* of the last section lead up to the voice of *praise* and *thanksgiving* with which it closes.

In spite of the rubric at the end of the entire Office, it was not the original intent that any part of it should be used without the remainder, and the use of the Ante-Communion by itself is an anomaly and a mutilation. In Elizabethan days, under Bishop Grindal, it became the fashion, unknown before, to unduly exalt Morning Prayer by insisting that it should always be fully said in connection with the Liturgy proper. This custom prevailed in the American Church as late as the Muhlenberg Memorial in 1853, and the reaction from this often wearisome practice resulted in too infrequent Celebrations, and in a supposed compensation for this by adding to Morning Prayer an introductory fragment of an integral and superior Service. The remedy lies in the rendering of Morning Prayer at one hour and of the Litany and Holy Communion at another, thus reaching, it may be, different members of the same congregation. Only when the Eucharistic Office is said by itself in its integrity is its true proportion and meaning most clearly seen.

An unmeaning custom now rapidly lessening is too much subdivision of the Office among the Clergy when more than one is present, and especially on high occasions. In spite of the opportunity afforded by its natural breaks, such a practice tends to destroy its unity. It is needless to say that a Lay-reader has no right to use any part of this Office except to read a Sermon by license, in connection with the Daily Service. And a Deacon does not proceed beyond the Ante-Communion except when assisting

the Priest to celebrate. A "High Celebration" is generally choral in its character, or at least great prominence is given to its musical and other festal features; while a "Low (or Plain) Celebration" has none of these, and may be without a processional entrance as well.

XVIII.

THE DECALOGUE, ALTAR-SERVICE AND SERMON.

"We beseech Thee to direct, sanctify and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy Commandments."—The Collect for Sanctification.

*"Godly and wholesome Doctrine, and necessary for these times, * * * * to be read* [preached] *in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people."*—The Thirty-fifth Article of Religion.

IF Morning Prayer have just been said, the **LORD'S PRAYER** is omitted; otherwise its words in the shorter form are the first on the lips of the Priest. It is to be repeated by him alone, it being originally a part of his own private preparation, and then said in the Sacristy, or at the foot of the Altar-steps. It should be mentally shared by the people, but is nowhere intended to be ritually used in public without some proper preface. It occurs later under these conditions and with special honour.

It is followed by the **COLLECT FOR PURITY**, a most beautiful and liturgically perfect Prayer, eight hundred years old and peculiar to Anglican use. Its tone is like the "O Lord, open Thou our lips" of the Daily Service. The Communion Office, as a complete liturgical function, is addressed to the first Person in the Godhead, and pleads before Him the atoning Sacrifice of God the Son. He is in this Collect addressed as Omniscient, and we ask for

cleansing by His Holy Spirit, through Christ our Lord. This Prayer is for Priest and people, and is typified in the Greek ceremonial by the Priest's preparatory ablution of his own hands, saying: "I will wash my hands in innocency, O Lord, and so will I go to Thine Altar." It is to be carefully remembered, however, that no personal unworthiness of the Priest can invalidate or impair the efficacy of the Sacraments.

Acting as God's deputy, the Priest then turns to the people, as in the Lessons and the Absolution, and rehearses distinctly the **TEN COMMANDMENTS,** one by one, after each of which the people, still kneeling, implore mercy for past transgressions, "and grace to keep the law for the time to come." The *rationale* of the Ante-Communion is a threefold self-examination, as declared necessary in the Catechism, *i. e.*, as to *repentance*, as set forth in the teaching of the Ten Commandments; as to *faith*, as called forth by the Epistle and Gospel and in their summary the Creed, and in the Sermon; and as to *charity*, as set forth through the Offertory and the Prayer for the Church Militant. The aim is, of course, to guard this Sacrament from any careless reception; and the standard of the Moral Law is a severe one, being nothing less than the voice of God and the writing of His own finger, differing from all other Jewish laws as being of universal obligation. The strongest safeguard against presumption is the exaltation of the dignity of the Office itself, and the "examination of life and conversation by the rule of God's Commandments."

The Decalogue (or Ten Words) was not in the First Book, but inserted by the English revisers, who thus restored from primitive use a Lection from the Hebrew

Law. The translation there and here is that of the Great (or Cranmer's) Bible. In the Catechism they are further defined as "The same which God spake in the twentieth chapter of Exodus, saying," etc. The Two Tables of the Law contain respectively the first four of the Commandments, which embrace our duty to God, and the last six, which inculcate our duty to our neighbour. The Greek numbering of them is the same as the Anglican; but the Roman Church follows another tradition in consolidating the first with the preamble, and begins to number with the second; making up the number by dividing the tenth into two, which have the same import but diverse application. There is no commentary or analysis of the Decalogue comparable to that most tersely given in the Catechism. Any treatment of it here is almost superfluous (as belonging rather to Biblical exegesis), and must be very brief, touching hastily on a few leading characteristics, viewed in the light shed upon them by revealed Christianity.

In the *First Table* are set forth the belief in, and the fear and love, the worship, and the service of a Personal God. (1) The *first* Law asserts the **sanctity of our own individual relationship to Him,** and makes us responsible for unbelief; since "God is Love," as shown in the facts of Our Lord's earthly history. (2) The **sanctity of His worship** as spiritual and thus contrasted with and divorced from that of Mammon, or material superstitions, is set forth in the *second.* Coupled with this is the statement that godly parentage only heightens responsibility, and that visitation of judgment is only to them that hate Him, and that therefore cease to keep His Commandments. (3) The

sanctity of His Name which the *third* asserts, carries with it not only a command against blasphemy and irreverence, but also enjoins the sacredness of His Word, and implies our duty to promote it in the cause of Christian Missions. By wandering and ill-disciplined thoughts we lose our hold on sacred things, and Prayer and Giving of Thanks are their best antidote. (4) The **sanctity of His Holy Day,** inculcated in the *fourth*, is in special danger in these latter days, when rest is so much craved from a weekly round of excitement; and it is because it is so little realized that *worship* is the truest and most effectual rest. God rests from His original creation in the present long "sixth day" of the world, but He fills it still with the wonders of Providence and Redemption; and the "Great Sabbath" is yet to come. Nothing has made the Anglo-Saxon a peculiarly "Godfearing" race so much as their remembrance of the One Day in seven. It were to be wished that the Hebrew word "Sabbath" should never be used of the Lord's Day, unless prefaced by "Christian"; since the First and last days of the week stand for two distinct truths. There was no division of time into weeks before the day of Moses. There should be no weekly relaxation now from the treadmill and tension of worldly pursuits which does not put into the foreground of rational enjoyment the realization of the imperative needs and claims of religion.

The *Second Table*, looking to our neighbour's rights, begins (5) in the *fifth* with the **sanctity of the family,** the first form of society, on which all civilization and government depend, and out of which came the State and the Church. Since every father should be the priest of his own household, and as parents are in the place of God to their

children, and entitled to their love, honour and succour, the implication is that of ready obedience to all legitimate authority, greatly needed in an age of so-called independence. Christ forever dignified the family by entering it, and founded a new race, which was to be "born again." His Church is called the Kingdom of Heaven, and its citizens are the King's sons and daughters, members of a royal family whose true home is in Heaven. But, as inheritors of this heavenly kingdom even while here, they should evince it by true Christian fellowship. As a connecting link between the two Tables, this "Commandment with promise" inculcates our duty to our superiors, as do the remainder our duty to our equals or inferiors.

(6) The *sixth* tells us of the **sanctity of human life.** In ancient Greek and Roman paganism, as well as in modern heathendom, the lives of wives and slaves were held cheap, and children were left to die. The religion of Christ has changed all this and made us not only conscious but careful of each other's rights and privileges, even to the health of servants and dependents. Duels are almost abolished, and war is nearly ready to yield to arbitration by the consent of all civilized peoples. But malice and hatred are still enemies to individual peace.

(7) The **sanctity of the body,** which is not our own but the temple of the Holy Ghost, is taught in the *seventh* as a part of temperance, soberness and chastity. This does not mean asceticism, which makes the body's discipline superior to that of the soul. Self-indulgence is forbidden and high ideals encouraged, for the added reason that our natures belong by an inalienable right to our posterity as well as to ourselves. The elevation of womanhood from

slavery through the influence of Christianity has removed from her many a stigma, but the hideous evils of divorce still remain to be overcome. The coward who, even by word, takes advantage of a defenceless woman, is an enemy of God and of social order.

(8) Scriptural ideas of the **sanctity of property,** which is covered by the *eighth*, are just beginning to prevail, and the science of political economy is as yet but three hundred years old. Lotteries and gambling, so lately common, are frowned on now by a more highly educated public conscience. But their inherent vice, in that they render no equivalent for the benefits expected, still lurks in the debtor who avoids payment or unduly defers it, and in the speculator in stocks or it may be in the very necessities of life. The habit of keeping a strict account of expenses, and the regular devotion of the tenth of our income to religious purposes, are good guaranties of truth and justice in all our dealings. Non-production and self-absorption are other methods of cheating our fellows of their dues from us.

(9) The *ninth* deals with the **sanctity of character,** the most personal of all property ; not what we have, but what we are—the only possession which clings to us beyond this life. He who robs us of good name makes us poor indeed ; and the temptation to do this peculiarly assails woman, who cannot be always held publicly accountable for her words. There is great delay to human progress in the thoughtless or wanton destruction of a mutual faith, the re-establishment of which is made with difficulty. We usurp God's prerogative in judging adversely of the motives which we cannot know ; and it is possible to bear

false witness even by our silence, a favorite suggestion of the Father of lies. To cultivate strict accuracy of speech, to put the best construction upon the motives of others, are self-evident duties of the followers of Christ; and to talk habitually of things rather than persons will be found greatly helpful and ennobling to this end.

(10) The *tenth* Commandment differs from the others in dealing with thoughts rather than deeds, and vindicates the **sanctity of the soul.** The heathen argued falsely in favour of the freedom and innocence of the thoughts. The present age is peculiarly covetous, yet he is truly the wealthiest whose wants are fewest. It is better to appreciate without ownership than to own without real capacity for enjoyment. The lesser gifts are most unevenly divided in this world, but the greater ones are impartially within the reach of all. There is such a thing as a divine discontent, and it is always safe to covet earnestly another's virtues. The truest contentment lies in the pathway of daily duty.

As the Latin *vir* meant man, so there are four purely *Moral Virtues* of manliness or humanity, *i. e.* Fortitude (which includes patience), Temperance (or self-control), Justice and Prudence; each of which may be strained to abuse if unbalanced by Christian sanctions. Thus Fortitude may become stoicism, Justice may exclude charity, Prudence may degenerate into niggardliness, and Temperance in one direction may blind to intemperance in others, as in the acquisition and uses of money and in the employment of time. The seven cardinal *Christian Virtues* are Humility, Liberality, Chastity, Brotherly Love, Temperance, Meekness, and Diligence; which are the opposites

of the seven *Deadly Sins* of Pride, Covetousness, Luxury, Envy, Gluttony, Anger, and Sloth. The three *Theological Virtues* which can live only by the knowledge and love of God, are Faith, Hope and Charity.

The ten repetitions of the **KYRIE** with the Commandments make a Eucharistic Litany. In its last form we pray that they may not be written in stone, but on the fleshly table of our hearts. The Kyries should always be sung where it is feasible, as well as all other parts of the Communion Office susceptible of being so rendered. The sequence of the Two Tables is parallel with that of the Jewish and Christian Dispensations. The Second Table alone is quoted in the New Testament, as the claims of the One God to our worship had already been fully illustrated in Hebrew history. Our Lord's **SUMMARY OF THE LAW,** which now follows, is an expansion of the Mosaic code; "Thou shalt not" is amplified into "Thou shalt," and the claims of our neighbour are recognized as equal to our own. On such a construction and application of what we term the Golden Rule "hang all the law and the prophets."

To love God with the *heart* alone may be a purely emotional act, and lead to the extravagancies of revivalism, while to love Him with the *mind* only may be a purely theological rebound to the other extreme, and end in asceticism. But to love Him with true strength of *soul* is above either, and merges our wills in His as the most searching test; for we cannot even love others aright until He gives us the power, even though the cause dearest to our hearts be that of Christian Brotherhood.

The Summary of the Law was not in the First Book

and does not form a part of the English use; and we derive it from the Scottish Church Service. This and the following Collect may be omitted when the Decalogue has been said, but must be read whenever the latter is omitted, as may be done provided it be said once on each Sunday. When this occurs the threefold **KYRIE**, or Lesser Litany, which in the First Book succeeded the opening Collect, introduces the Collect addressed to the Father which now follows and is called the **COLLECT FOR SANCTIFICATION** (of our hearts and bodies in God's laws and Commandments). It does not occur in the English Book except in the Confirmation Office, where we also repeat it. In its place that Book has two alternative Collects for the Queen, from one of which our Evening Collect for the President is framed.

The **COLLECT** (or Collects) **FOR THE DAY** then follows as its keynote, being the only variable Prayer in the Office; succeeded by the Epistle and Gospel, each with a fixed announcement of book, chapter and verse, and closed, as regards the Epistle, with a statement of the fact, but without comment. In the earliest times the **EPISTLE** was read from the *Ambon* (or Pulpit), but in the Greek Church from the door of the Sanctuary. In Anglican use the Priest steps to the South side of the Altar, facing the people. As a change of posture is not directed till the next rubric, the *rationale* would imply kneeling for the people here as in the Collect, but primitive custom points to a sitting attitude until the Gospel.

At the announcement of the Gospel from the North side of the Altar to which the Priest moves, the congregation rises, and the Choristers and Priest (with his assistants)

faces the Altar with them, as in other Glorias and in the Creed, while the **GLORIA TIBI** ("Glory be to Thee, O Lord,") is sung or said by them. Although this early ascription in the First Book was stricken out by the English revisers, it nevertheless preserves its hold largely in present English use, without a rubric. Some Parishes continue the equally ancient custom (though never common in Anglican use) of similarly repeating "Thanks be to Thee, O Lord," *after* the Gospel, but this is quite unwarranted by our rubrical direction.

The **GOSPEL** has always been treated with the highest reverence. In the early Church, as the Emperor rose in the Service at this point, he put off his crown. In the Greek Church, the Book of the Gospels, from which alone it is there read, is brought in, adorned with great magnificence. Like the Obsecrations in the Litany, it is here a memorial before God of the acts or words of Christ. It is not said at the close, "Here endeth the Gospel," as (unless the Creed has just been said in Morning Prayer) it is immediately followed by that and summarized therein, just as the Second Lesson leads to the Apostles' Creed in the Daily Service. The ancient names of a Priest's assistants are Epistoler and Gospeller, from their functions in reading these two portions of the Service; the latter being the more honourable.

In the English use the **CREED** must always be said here in its **NICENE** form, as the Church's most authoritative and devotional profession of Faith preceding her greatest Service. With us it is obligatory here or at Morning Prayer on the five Greater Festivals at least, and it is far more significant if used at every Celebration. The

recital of the Creed was first associated with the Office of Baptism, and another reason for "Orientation" was the practice at that time of the abjuration of heathenism, which invariably worshipped toward the *west*. The Priest here faces the Altar. The Creed was introduced into the Divine Liturgy as a proper credential for the Holy Communion and as a protest against Arianism by Peter of Antioch, in 469 A. D., and it also serves here as a connecting link between Scripture and Sermon, being the most complete formulary of the truths of the Incarnation.

During the reading of the **NOTICES** (usually from the Chancel-rail or Choir), which follows, the congregation is seated. Sometimes they are read from the Pulpit *after* the Hymn. In the English Book all matter is forbidden to be "proclaimed or published" here, except the announcement of Holy days or Fasting days in the coming week, notice of the Holy Communion, and certain ecclesiastical and State matters, except as they may be enjoined by Queen or Bishop. We open the door wider by inserting "Banns of Matrimony, and other matters to be published"; but the former are in most States obsolete under the civil law, and the Church's usage ordinarily proscribes the introduction of purely secular matters. It may here be said that where Celebrations of the Eucharist are habitually very frequent, formal "Warnings" are not always read, as was provided in the First Book. In the English Book those intending to be partakers are required to "signify their names to the Curate" as early as the day before. Our next rubric states, "Then shall follow the Sermon"; but there is general rubrical authority for the use of Hymns both before and after Sermons. Universal

usage inserts here the **SERMON HYMN,** which should be chosen to harmonize with the teaching of the Day or of the address. During this Hymn is a familiar and proper time for the departure of young children from the Church.

The function of preaching was restricted to the Order of Bishops until the fourth century, and was originally discharged in a sitting posture from his Chair (*ex cathedra*), after the manner of the Jewish worship, with which Our Lord complied when in the Synagogue at Nazareth. St. Ambrose is said to have shrunk from entering the Episcopate, as it entailed this duty. The great preacher of the Greek Church was St. John Chrysostom in the fourth century. St. Augustine was the first Priest in the Western Church to fulfil, before a Bishop, what has since been an integral part of the Priest's Office. There have been few great preachers in the Roman communion. In fact preaching, either by Bishop or Priest, was unknown at Rome until Leo the Great in the fifth century; and no Pope preached from the tenth century until Pius V. in the sixteenth.

There have been many very great names among the preachers of the Anglican communion in England and America; yet in the sixteenth century learning had so declined that written Homilies were provided for the Clergy, which still survive by name in one of the Thirty-nine Articles of Religion. A less authoritative attitude than sitting was assumed when the lower Orders began to preach, and congregations were at first addressed, as in the Epistle, from the *Ambon*, or else from the Altar-steps. Deacons do not preach unless licensed by the Bishop; but this license is customary, and a large measure of informal liberty in

missionary and educational addresses is allowed to laymen and even laywomen, when properly subordinated to the worship that befits the occasion.

The **SERMON** is nowhere rubrically recognized except as a part of the Communion Office, although, of course, habitually employed in the Morning and Evening Service. The employment of a text is said to be relatively modern, dating in England from the reign of King John. Liturgically it was at first an exposition of the Eucharistic Lections; or, in other words, the essence of the Gospel for the Day, on which it is generally founded in the round of yearly teaching—a wonderful aid to the orderly and effective work of the Pulpit. Its discursive use was not early recognized, and its secularization is a violation of Churchly sentiment, though it should always be, as becomes a teaching Church, in touch with and a guide to the consideration of the shifting problems of humanity. But the Pulpit will do well to remember that the only radical and permanent solution of such problems lies in the conversion of the human soul to Christ and its strengthening and refreshment from supernatural sources, and this must after all be the burden of the highest preaching. "The testimony of Jesus is the spirit of Prophecy."

The Prophetic Office is no less needed now than at any other stage of human history, but it is to be correlated with God's worship in His Holy Word, through Prayer and in the Sacraments. By the living voice and the sympathetic human touch the Clergy are to "reprove, rebuke, exhort with all long-suffering and doctrine" as in the Apostles' day; and the congregation are to "take heed how they hear," with humbleness, charity, prayer and

self-application, without captiousness, and as listening to the ambassador of a King. No Sermon can fail to teach us some truth or remind us of some duty ill-performed, and superfluous criticism of them is not usual among Church-people. To one properly mindful of the elements of a true and orderly worship, the devotional teaching and influence of the Church's liturgy are infinitely more helpful and uplifting than any words of man.

In primitive times the Sermon was prefaced by a mutual Salutation between Priest and people, and long and reverent custom sanctions an opening **INVOCATION** of the Trinity on the imperfect work of man, during which the congregation remains standing. A "bidding Prayer," once usual at other times in this connection, is unsuited to and unprovided in the Communion Office. The standing posture is resumed by the people at an **ASCRIPTION** by the Priest to God's glory at the close of the Sermon, often followed by the singing of the **GLORIA PATRI,** both of which custom has long since hallowed. When neither the Offertory nor the remainder of the Communion Office is said, the Service is concluded by Collects at the Minister's discretion, and the final Blessing of this Office. The form of Blessing when used in the *Daily Service,* may be either the shortened form at the close of the Confirmation Office, the Aaronic Blessing, or that employed in the Office of Institution, but is ordinarily the former.

If it be asked concerning "exchange of pulpits" with Ministers of other religious bodies, the question has probably been sufficiently answered elsewhere in the definition of the general principle of the Apostolic Ministry. A violation of that principle would not imply in the Pulpit

all that would be involved by intercommunion at the Altar, but it would be none the less an inconsistency and a solecism. The question of relative spiritual merit or of intellectual ability does not at all affect the issue, which, by the way, is one not of our seeking. To deny to her own laymen, who have even received the Apostolic Laying-on of Hands, a pulpit privilege accorded to even the godliest representative of an unapostolic faith would only add injustice to inconsistency. The acceptance of a proffered courtesy in the use by us of another's house of worship where reciprocity was not involved, would be no violation of the principle. Nor would a consistent layman, on any ground of comity or friendship, turn his back upon a Service of his own communion to worship elsewhere at the same hour. Until the vital question of Orders is met on the basis of the Anglican Declaration, we must content ourselves with welcoming all possible social, civil, charitable and educational meeting-grounds, to express, as openly as may be, a present fellowship and a hope of future union.

XIX.

THE OFFERTORY AND PRAYER FOR THE CHURCH.

*"We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty. * * * * * And we also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."*—The Prayer for Christ's Church Militant.

THUS far the preparatory self-examination of the Ante-Communion has proceeded on the lines of *repentance* and *faith*, as called forth by the Moral Law and the Word of God. It now makes the application of *charity*, or love, in the Offertory and the Prayer for the Church Militant. The collection of **ALMS** is expressly ordered as an integral part of every Celebration, but is also encouraged at other times. It is indeed a usual, devout and proper accompaniment of every Morning Service, which without it seems incomplete, as furnishing a reverent and seemly method of collecting the ordinary income of the Parish

How that income shall be derived has been a vexed question, and must be decided for the time being according to the relative education of each congregation in the best method (*i. e.*, the most intelligent method, looking to *all* the purposes involved). The priceless privilege of Church attendance, not to mention Church membership, must be

paid for; Church debts may be as sinful as private ones, perhaps more so, and "the labourers are worthy of their hire." Moreover, Christian giving is itself not only a duty, but a privilege. Money is the fruit of our time and talents, but these do not belong to us alone, as we are each responsible for them to God, and "of His own have we given Him." Systematic and frequent giving is also a duty, as thereby the obligation is constantly before us, and its fruits are not prejudiced by postponement. "Upon the First day of the week let every one of you lay by him in store, as God hath prospered him," says the Apostle. An application of these principles would speedily banish the necessity for such abnormal methods of Church aid as those which, involving vast labour and friction, are classed under the general designation of "Church fairs."

That the house of God should be free alike to all, rich and poor, without question of privilege arising from invidious social or pecuniary distinctions, is an unquestionable principle. But rights of courtesy must not be infringed (rights of ownership there are none); use must not become abuse, and an income must be forthcoming which shall be known in advance to be adequate for current needs. On the other hand, if occupancy of pews be reserved, they should certainly be occupied, since others are debarred their use. As matter of fact, the greater number of American Churches are free, based on such voluntary pledges or other assurance given in advance as shall guarantee the stable maintenance of worship. And the "Pledge system" has the great merit of encouraging small yet systematic offerings from the *many*, from the poor and the children. The best security of all, however, is an endowment, which

liberates parochial support from the accidents of time and change, and turns the regular offerings into channels of aggressive missionary work. Herein lies a great opportunity for consecrated wealth.

The standard of Christian giving is not limited as to its maximum. Its minimum is the *tithe*, or tenth of our income, and this was fixed centuries ago by Divine appointment, with a consequent blessing, and has never been abrogated. Many Christian souls are not satisfied even with such a limit, and Zaccheus, even before he knew his Master, gave *one-half* of his goods. We cannot hope to "serve God acceptably with that which costs us nothing" of self-sacrifice; yet "what we give, we have," if the motive be such as deserves God's blessing. The **COMMUNION ALMS** given at every Celebration rest, however, on an added, though cognate principle. Here they are an essential part of the Eucharist itself, as testified from the days of Justin Martyr, who lived within forty years of St. John. Then the communicant should never "appear empty before the Lord." These Alms are by canon devoted to special "pious and charitable uses" under the express direction of the Parish Priest, and for such distribution he is alone responsible. There is very frequently a laxity in remembering or realizing these needs, and in making Offerings commensurate with them. The "other devotions" named in the rubric may be jewels, title-deeds, pledges, or any other form of Offering, all of which should be hallowed by being first laid upon the Altar. The value of Easter Offerings, which are the fruit of Lenten self-denial, is peculiarly great; and dear above all are those which are at the same time a memorial of the blessed dead.

"Deacons, Church-wardens, or other fit persons" (usually Vestrymen) are designated by rubric to collect the Alms in the Service. The lower Order of the Ministry was originally appointed to "serve tables," and hence has the first place here. The collection is preceded by the reading from the Sanctuary of one or more of the **OFFERTORY SENTENCES** of Scripture, first collected in the First Book, and most of them from the Great Bible, and of which there are now twenty-five (twenty in the English Book). Many of these are very unfamiliar in use, and it were to be desired that they might be more generally heard. This stimulates devotion, and relieves from monotony and from any undue prominence given to a material interest. Originally the word "Offertory" was synonymous with an Anthem, "the song of the offerers," which excluded the Sentences altogether. The first of these is a saying of Our Lord, quoted by St. Paul, and not otherwise recorded. This and the next five (together with the last four) are of general application; the five following set forth the rights of the Clergy and of the Church, and the remaining ten refer to the poor. Six are taken from the Gospels, eleven from the Epistles, six from the Old Testament and two from the Apocrypha.

If the Priest have assistants, the collecting Alms-basins should be taken from one of their number at the Chancel-steps by those who collect, and be there returned to them; otherwise the collectors proceed to the Altar-rail. In any case the congregation rises, and all remain standing while the Receiving-basin is reverently brought to the Priest, who humbly presents and places it for acceptance upon the Altar, with an appropriate Sentence by himself or the Choir, often followed by the *Gloria Patri*. At the presenta-

tion of the Offerings a Hymn, or **OFFERTORY ANTHEM**, from the Bible or the Prayer Book may be sung. If a Lay-reader officiate, he leaves the Offerings at the Chancel-rail. The standing posture is maintained while the Priest proceeds to place upon the Altar (which has thus far held nothing but the Priest's Book on an *Altar-desk*), the elements of Bread and Wine as the *First* of the **OBLATIONS**; typifying the fruits of the earth, now rendered to the Lord of Nature. The Altar now bears the *Flagon*, or the receptacle from which the Wine is poured into the *Chalice* which is placed to the lips of the worshipper; the *Paten*, which holds the Bread in its equal divisions for each; and such minor adjuncts as are essential to the final reverent care of the sacred Vessels before they are removed from the Sanctuary. It is exceedingly desirable that these Vessels be as pure and rich in their character as the ability of the communicants may warrant.

The Jewish worshipper gave the price of his victim in sacrifice, and the early Christians personally brought a free-will offering of bread and wine. At least one King prepared his own Oblation, and one Queen baked her wheaten loaf from flour of her own grinding. The First Book required each communicant to offer the just value of a loaf, and what remained unconsecrated was for the Priest's use.

The Jewish shew-bread was a type of the Holy Eucharist, and this was always unleavened and thus free from the corruption of yeast. Whether Our Lord used unleavened bread at the first Institution is not clear, but a natural presumption would so indicate. The use of what is called *Wafer-bread* in the Holy Communion was com-

mon in the Western Church generally for eight centuries. In the First Book the rubric directed it to be all of one fashion through the realm, unleavened and round. The shape and consistency of the wafer secures uniformity and insures against crumbling and loss. There is a strong argument from convenience and analogy, and no change in doctrine is involved thereby, while reverent use is secured.

A practice as old as Christianity is for the Priest to mix a little pure and clean water with the sacramental Wine; and this practice, known as the *Mixed Chalice*, is agreeable to the use of Our Lord at the Paschal Supper. In the Holy Land the wine was so strong as to need reduction at that Feast. Aside from this, there are two suggestive thoughts which bear upon the custom. It constitutes a lively memorial of Him "who shed out of His most precious side *both water and blood*"; and it is, moreover, a type of the union in His Person of the Divine and Human Natures, the latter being taken up into the former.

This seems a proper place to allude to an additional element or adjunct of worship, especially in the Eucharist; and to summarize what are sometimes called the "Six points of Catholic ritual" (of which five have already been described), *i. e.*, The Eastward Position, Eucharistic Vestments, Altar Lights, Wafer Bread, The Mixed Chalice, and *Incense*. The last rests its warrant on the analogous symbolism attached under the Elder Dispensation to this entirely innocent and suggestive usage, very ancient both in the Eastern and Western Church. The clouds which rolled from Aaron's priestly censer, as "he stood between the dead and the living, and the plague was

stayed," were emblematic of the One Mediation between God and man; and so is Incense to-day. Malachi the prophet declares that "in every place incense shall be offered unto my Name, and a pure offering"; and nothing more is now done when the "pure offering," which the Hebrew *mincha* symbolized, is offered with the accompaniment of fragrant Incense and the prayers of the faithful. Whatever feeling, as a matter of taste or habit, may be entertained toward the use of Incense, no just indictment can lie against it on the score of doctrinal teaching.

Whether these six usages are *essential* parts of every or any Celebration is one thing—whether they are *lawful* and *proper* is quite another. What is entirely without influence on the spiritual attitude of one communicant is highly helpful to another; and as long as the major part of any congregation is persuaded in favour of either more or less of outward symbolism, so long should individual taste (which, if allowed to become critical, too often degenerates into the tyranny of individual caprice), be held in charitable abeyance. And, of course, narrow majorities should be slower to exercise their rights in this respect, where there does not exist near them another congregation of the Church differently minded as to ritual, to which individual allegiance may be transferred.

That usages in some respects similar to these are maintained in the Church of Rome is of itself no argument. At various points of her past history the Church has been criticised and often bitterly assailed by those within and without her fold, for innocent practices (even to the very wearing of the Surplice), which are now very dear to the hearts of their descendants, and perhaps even to them-

selves. The Lutheran body and the Greek Church alike habitually use Lights and Vestments; while their mutual antagonism in other ways is as marked as that of Roman and Anglican Christianity. The true *significance* of the symbol is to be intelligently discerned; if it be truthful and innocent in itself, and helpful to another, it is not for us to "cast a stone." To the thoughtful and unprejudiced mind these two truths are evident. The uncompromising defender of primitive Catholicity is the most dreaded enemy of Rome in her blasphemous additions to the pure Faith. And as long as "the world yet lieth in wickedness" and "our brother's blood crieth unto us from the ground," while Altars are certainly not daily thronged with eager worshippers, our greatest danger does not lie in too many aids or too great incentives to devotion.

To the title of the **PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH MILITANT,** is added in the English Book the words "here in earth." Its full effect is somewhat impaired by its present position, though the latter is very interesting as a mark of the Ephesine or Gallican Liturgies. In the First Book it immediately followed the Ter Sanctus, and was a part of the Prayer of Consecration, of which it really forms the beginning. It has two objects, *i. e.*, to commend to God our Alms, Oblations and Prayers, each of which are specifically called *sacrifices* in Holy Scripture; and to bring before Him the whole body of the Church, living and dead. Such Intercessions, as the duty of love and with faith in their prevalence at the time of the Eucharist, have been customary from very early ages. They coincide with the Intercession of Christ, and draw us closer together in the Communion

of Saints. "The Lord's Supper is to memory what Jewish sacrifices were to hope."

The Prayer is shorter now than at first, but is almost as comprehensive as the Intercessions of the Litany; so that, when immediately following the Morning Service, the need is removed for prefacing the Holy Communion with the latter. The Apostle quoted is St. Paul, who directed Timothy to pray even for the infamous Nero. The classes into which Prayers for the living are divided are: for the Catholic Church (that all who confess God's Name may agree in the truth, and live in unity and love); for Christian rulers (the English Book specifies the Queen and her Ministry); for the Bishops and Clergy; and finally for all people, beginning with the congregation present, and reaching out especially to all in adversity. The early Church, whose refuge was the Catacombs, prayed at this point for the "Holy Fathers and Brothers who carry on their struggle in the caves and dens and holes of the earth."

As this Prayer is used only "for them whom Thou hast given Me," the heathen are not here named. Aside from this, it is the most comprehensive of all uninspired Prayers. Originally opportunity was here afforded for the insertion of intercessions for individuals, and it is anomalous that such specific petitions occur now only in the Daily Service. The unbroken continuity of the Church in time and eternity is beautifully emphasized in the last clause by the reference to its now expectant and at last triumphant members, and its aspiration that those yet militant may join "with them" in glory. The First Book had a special thanksgiving for all Saints, and especially for the Blessed Virgin Mary, the holy Patriarchs, Prophets, Apostles and

Martyrs; with the direct prayer that they may find "mercy and everlasting peace." As St. Paul prays for Onesiphorus, so such commemorative Prayers for the faithful departed are common in all ancient Liturgies; and thus at the Sacrament of Love, "angels and living Saints and dead but one Communion make."

It may be added that many of the heathen, whose associations are bound up with some commemoration of ancestors, have revolted from systems which deny to their dead even the uncovenanted mercies of the Gospel. Such natural instincts have sometimes impelled them to the other extreme, and made even the false doctrines of Purgatorial fires attractive and acceptable. What with Scriptural warrant the living Church implores is light and rest, forgiveness and sanctification to her dead—no more. It is this thought that makes the Holy Communion so solemn and precious a consolation to the survivors, at the Burial of the Dead.

In primitive usage there were kept in every Church two-leaved registers, called from the Greek *Diptychs*, on which were constantly inscribed the names of the communicants, living and dead. To be refused a place thereon was a token of discipline. In the roll of the dead, Saints and Martyrs were preëminent. Both lists were recited at the Holy Eucharist, which St. Chrysostom characterizes as "a great honour." It is a beautiful and hallowed custom which perpetuates this thought now, at the Celebration on All Saints' Day, in prefacing this Prayer for the Church by the reading of the names of all those in the congregation who, in the Christian Year now closing, have died "in the communion of the Catholic Church,"

and then imploring of God what He sees best and most gracious for our loved ones.

There is no rubrical intimation of a break or pause in the Service at this point, for the withdrawal of non-communicants. Certainly, for *communicants* to depart and turn their backs upon the Sacred Feast, is no less a violation of propriety and reverence than it is of rubrical order. Even if not communicating, and though they be not entitled to such a privilege, still a subordinate benefit may well inure to those who remain. The early Church showed its sense of this by allowing those on the verge of restitution from discipline to be present; and to deny it is to ignore the manifold operation of the Eucharist. If worship be sought, what better time to offer it? If intercession for ourselves or for others, when will our prayers gather greater force? Or when can preparation better be made for a future participation in this Holy Sacrament than here? And many a learner might be attracted to feel the need and value of supernatural help, if encouraged at least to look reverently upon the administration of these, the most Holy Mysteries of Christ and His Church.

XX.

THE PREPARATION, PREFACE, AND PRAYER OF HUMBLE ACCESS.

"*Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.*"—The Invitation in the Communion Office.

THE Exhortations to be given in advance of a future Celebration are familiarly called the **WARNINGS,** and are provided so that no communicant need fail in due preparation therefor. There are two of them, one for ordinary use and one where negligence necessitates it. They are found at the end of the Communion Office, not being a consecutive portion of any one Service. There is now perhaps less need of them (and only a portion is generally used) since habitually frequent Celebrations are so rapidly increasing; in such contrast with the infrequent Communions and irreverent practices which prevailed when they were compiled. But undoubtedly their habitual disuse would prove a great spiritual loss to the congregation. Their authors are unknown, but they belong to Cranmer's day, and are among the best examples of the later forms of Exhortation and Prayer. The second was probably written by Peter Martyr. Some admirable

passages in the originals were omitted in the present English Book, and our own abbreviates them still farther. The fundamental and preparatory duties of self-examination, repentance and amendment are rigidly set forth; and our sins against God and our neighbour are brought sharply into relief.

The objection so often alleged, that of the unworthiness of communicants—sometimes an undue stumbling-block to those not yet within the fold—is removed by a consideration of the application in the first Warning of the words "worthy" and "worthily." It is nowhere asserted or assumed that any can be worthy in *soul* of so precious a privilege; but any, however debased, is capable of a worthy *purpose*, which is the sole requirement. Since a Sacrament has two inseparable parts, this is a complete Sacrament to all who partake, and not, in case of the recipient who is unworthy in purpose, merely the outward sign. So that to him who receives alike the thing signified and its outward sign, but whose heart is not right in God's sight, and who therefore does not "discern the Lord's Body," how dangerous is such a reception, which is itself not only devoid of benefit, but also entails fearful consequences of its own!

The *rationale* of private confession in the Prayer Book has been earlier dwelt upon. It is in no sense compulsory, nor subject to priestly "direction" (which merely substitutes another's conscience for our own), nor is it held as necessary to forgiveness, nor enforced by penalties, all of which are enjoined by the Church of Rome. It is left entirely to the needs and discretion of the penitent, knowing well that fearful cases often arise where men do not

dare deny to *themselves* this fruitful aid, which seems to some only a rock of offence. No doubt there is less need of it than if a public Declaration of Absolution were not frequently and regularly given. Whether private or public confession were meant, its *reality* is the vital requisite; and in the First Book strict charity for others was urged both upon those who do and on those who do not feel the need for this merciful provision.

The second Warning is most affectionately pleading in its tone. Its intense earnestness arises from the fact that neglect of this Sacrament is often the first symptom of danger to the religious life. It was probably at first intended for those who had ceased to commune at all; and indeed much of it is equally applicable to those who are still altogether neglecting so great salvation. Since the whole Warning is of the nature of a vehement remonstrance made for the saving of the soul, it does not explicitly set forth a doctrine. But in it, as well as in the one ordinarily used, the practice of confession is shown to be sanctioned by man's own needs as well as by the practical words of St. James the Apostle: "confess your faults one to another, and pray one for another"; "the effectual fervent prayer of a righteous man availeth much."

At this point the "Liturgy of the Catechumens" gives place to the "Liturgy of the Faithful," who alone are hereafter addressed. The **EXHORTATION** with which it opens is, like the Warnings just noted, original with the Anglican Communion, and marks her anxious carefulness for a right preparation. It is somewhat shortened here from the English use, but maintains a full, lofty and rigid standard of self-examination. Many admirably devout and search-

ing Manuals have been from time to time prepared by godly and learned men for the constant use of faithful communicants, and their employment is more and more widely extending; but their essence is well condensed into these few brief paragraphs. It maintains the principle that "the first requisite of a soul striving after holiness is courage, the second courage, and the third courage," in endeavouring to fulfil the preparatory requirements laid down in the Catechism of childhood's days. In its final clauses it emphasizes the value of the pledges which, in condescension to our human infirmity, are constantly given us by the goodness of God—tangible pledges of the invisible and purely spiritual, yet not less Real Presence of Christ our Lord. Its conclusion should be realized as a Doxology.

During Warnings and Exhortation the congregation stand. If the Exhortation have been said before on Sunday in the same month, it may be omitted, and the Priest passes to the **INVITATION** which follows, and which is addressed "to those who come to receive." "To receive" has thus become a familiar churchly phrase, and is the ordinary expression of the communicant's purpose regarding the Sacrament. The same requisites as before are re-emphasized, *i. e.*, a true and earnest repentance, amendment, love and charity, faith, with public confession as a token of sincerity. If we shrink from these manifest duties our consciences are unhealthy or defective. From the English rubrics it is evident that formerly communicants actually "drew near" to the Altar at this point by coming into the Choir; a custom still observed in some localities in England.

In the earlier ages the Kiss of Peace, which symbolized Christian Brotherhood, occupied this place in the Service. A notably better arrangement is manifest here than in the First Book, wherein all that follows before the Consecration Prayer (except the Great Thanksgiving), occurs *after* that Act, but still before the Administration. "Devoutly kneeling" (a posture retained by the congregation until they go forward to receive), Priest and people now "draw near with faith," as if with "shoes from off their feet" in awe; yet nothing doubting that though with outward eyes they see but the Bread and Wine which are present, still, "unless the Apostles were deceived and sixty generations of Saints and holy men have believed what is false," they shall actually receive the Body and Blood of Christ.

The principal words of the **GENERAL CONFESSION** are taken from the primitive Liturgy of St. James, and, with the same divisions, it has greater fervency of tone than that in the Daily Service, being on the lips of none but communicants. Greater stress is laid upon the burden of sin and its personal character, though less distinction is drawn between its different phases. It is addressed to the Father of Our Lord Jesus Christ, our Maker and our Judge. In it we grieve over *actual* sin; *original* sin having been washed away in Baptism. Confession here precedes the great Oblation as in the Sin-offering of the Jewish Church, which with its Burnt-offering and Peace-offering find their completed meaning in the Holy Eucharist.

The position and significance of the **ABSOLUTION** following recalls the washing of the Disciples' feet by Our Lord just before the Paschal Supper. Derived from the

ancient Latin, its structure has been considered where it occurs in the Daily Service. From its deeper solemnity and more direct application it should properly be restricted to the Communion Office, like the companion form of the Confession just treated. The presence of a Bishop does not necessarily take the pronouncement of the Absolution from the Celebrant, unless the former be the Diocesan.

The importance of an absolving power was originally set forth by an unique symbolic act—the Breathing on the Twelve Apostles. In that act, Christ repeated the first creative miracle, and through the operation of the Holy Spirit endowed them with a part of Himself. The Ministry of remission was given not to Angels but to men; and in her Ordinal, notwithstanding the assaults of Puritans in the past, and of rationalizing tendencies in the present, the Church retains Christ's exact words, which can by no means be explained away. The gift was not, like the healing of the sick and the casting out of evil spirits, for temporary and miraculous use—a use which could be verified by externals—but was to abide in spiritual power with the Apostolic Ministry of the Church till the end of the world. The objection that penitence alone suffices for remission proves too much. By analogy the assertion would be valid that no outward Communion is needed provided we inwardly realize the truths of the Incarnation. Though Christ may not be bound by His Sacraments, His followers certainly are, where those Sacraments may be had.

To calm our doubts and to quicken our faith in the absolving Presence of Christ, the exquisite **COMFORT-**

ABLE WORDS now follow, so precious to English and American use. Though not in any other Liturgy, their introduction was influenced by the Lutheran "Consultation" of Hermann, Archbishop of Cologne in 1548, the translation being that of Cranmer. The first two Sentences are Our Lord's own Words, followed by those of His Greatest Apostle and of His Beloved Disciple. The earlier two assert Christ's boundless love for the sin-burdened soul, and the Father's love in sending Him to earth. The later ones emphasize the gift of salvation, first by past Atonement, and second by present and perpetual Intercession. "Our Lord looks directly to the Father; His Apostles to the Father through Him." At this point the *preparation* of the worshipper is complete, and the **CANON**, or invariable portion of the Liturgy, begins.

On the threshold of the Holy Mysteries there is now nothing to think of but the Lord. The Absolution, following the usual analogy, is succeeded by the **GREAT THANKSGIVING**, which closes with the Ter Sanctus. This thought is the inherent one in the Holy Eucharist, and will become more and more so as we cultivate and express our gratitude for all the ordinary blessings of this life. What now precedes the Consecration is called the **PREFACE** to the most sacred portion. The trumpet call of its opening words, **SURSUM CORDA** ("Lift up your hearts"), has been sounded in every known Liturgy from the days of the Apostles. In the Eastern Church there is no variation in the Preface arising from the Christian Seasons, and its form is much longer.

In Anglican use its length is curtailed, but is varied at the five Greater Feasts by the insertion before the Ter

Sanctus of **PROPER PREFACES,** which bring out the dominant teaching of those Days, extending it to their Octaves, except with Whitsunday, which only governs the week, and Trinity, which falls within its Octave. In the older Sacramentaries there was, like the Collects, a Proper Preface for each Sunday and Festival, and sometimes even for week-days; and that for Trinity was, in the Missal of Sarum, continued through all the Sundays of that Season. Gregory reduced them all to eight, but it were to be wished that our present usage for only five Feasts were extended to Advent, Epiphany, Lent, Transfiguration and the greater Festivals of the Year.

That for *Christmas* dates from 1549, and speaks of Christ's twofold Nature, free on its human side from original or actual sin. The Perfect Victim was without flaw, though, His human Nature being susceptible of temptation, He was the counterpart, but sinless, of the first Adam, and the Redeemer of humanity. In the Preface for *Easter*, taken from Gregory, Christ is called the very Paschal Lamb, the Conqueror of death and the Lord of Life. On this Day prison doors were anciently opened and pardons granted to malefactors. That for *Ascension*, also from Gregory, emphasizes the vital truths of a much-neglected Feast. As Easter is the pledge of our Resurrection, so Ascension is the earnest of Our Lord's perpetual Intercession at the right hand of the Father.

The *Whitsunday* Preface is of Reformation origin and more diffuse than the others. As the Apostles received at this time the Outpouring of the Holy Ghost, it has always been one of the principal Seasons for Baptism. Whether this Outpouring was the permanent bestowal of linguis-

tic powers (which the widespread use of the Greek tongue made at that time less necessary), or whether it was for the ecstatic prayer and praise of the time only, it was none the less miraculous. God exercises an "economy of miracles," and Our Lord's promise that "they shall speak with new tongues" appears to be applicable rather to their converts than to the Apostles themselves. In the Preface for *Trinity*, which is as old as Gelasius, declaration is made of this doctrine, and of the faith which makes it a practical influence on our lives. Our usage varies from the English Book in providing an alternative form that may be used with the retention of the words "Holy Father," which words must be omitted when the first is employed.

The culmination of the Great Thanksgiving is the sublime **TER SANCTUS** or **TRIUMPHAL HYMN**, which is found in all Liturgies from the beginning, and is a quotation from the Angelic Song heard by the prophet Isaiah twenty-six centuries ago, and again by St. John the Evangelist on the Isle of Patmos. It has sometimes been called the "*Trisagion*," but this appears rather to be a different though similar Hymn, which was sung in the Greek Church before the reading of the Gospel. Its opening Ascription is repeated by the Priest alone.

The closeness of angelic communion with believers was established as a fruit of the Incarnation, and their presence with a worshipping congregation is plainly indicated by the references in I. Cor. xi. 10, and Hebrews xii. 22, 23. The prophet who heard the Angelic Hymn cried: "Woe is me, for I am a man of unclean lips"; but his lips were unsealed by his very cry of self-abasement. This

threefold "Holy" was a foreshadowing of the Trinity, and the word "hosts" is the same as "Sabaoth" (or all rational creatures) in the Te Deum. In its glorious strains Priest and people join with the Blessed Company of Angels, in chanting the praises of Redemption with which Heaven and earth are filled. In most ancient Liturgies there was added to the Sanctus the "*Benedictus qui venit,*" or "Blessed is He that cometh in the Name of the Lord, Hosannah in the highest"; the words that greeted Our Lord Himself at His last entry into Jerusalem, and which are exquisitely applicable as welcoming Him who is present in the Sacrament of the Altar, but which are not authorized by rubric at this point.

The force and appropriateness of the **PRAYER OF HUMBLE ACCESS** would be greatly enhanced if it retained in the English and American Book the position which it held immediately after the Consecration and before the Reception in the First Book, for which it was compiled; and which position it still retains in the Scottish Office. It somewhat corresponds to the "Prayer of Inclination" in the Greek Church, and is signally fervent and beautiful. Its words and the posture of the Priest (kneeling with the people), associate it closely with the Act of Participation. In its touching reference to the story of the Syro-Phœnician woman, it is a confession of utter unworthiness, but also of faith in that unchangeable Lord whose mercy is the essence of Love. The petition is for the gift of purification, through union with the Sinless One and by His perpetual indwelling.

The body, which was forever hallowed by the fact of the Incarnation, is first mentioned, and is here given equal

honour with the soul. The Savoy Conference, at the time of the English revision, objected that Christ's Body is said to cleanse our bodies, while His Blood is assigned a higher office; forgetting that for man's complete restoration, the redemption of the body cannot be disassociated from that of the soul. The Scripture says that "it is the blood that maketh an atonement for the soul," and it has therefore become an emblem of the soul's life. In this view the error of Rome becomes so much the more fearful, in her denial of the Cup to the laity. The use of the word "so" implies the terrible alternative that we may so "unworthily receive" as not to be true partakers with Christ; and that what was ordained to be "a savour of life unto life" may prove the contrary, in despite of a Merciful Saviour.

XXI.

THE CONSECRATION PRAYER AND THE ADMINISTRATION.

"*The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving.*"

"*The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.*"—The Administration of the Elements.

THE central Act of the Eucharistic Office is the **PRAYER OF CONSECRATION**—the very heart alike of the intensest religious thought and the simplest trust of every age. With us it has three divisions, the **CONSECRATION**, the **OBLATION** and the **INVOCATION**. In the First Book it most impressively succeeded the Prayer for the Church Militant, and was substantially the same as our own (the variations and additions being slight), but the Invocation proper preceded the Words of Institution. The present English Book places the Reception immediately after the Words of Institution; the Oblation and direct Invocation being altogether omitted, and the remainder used as an alternative for the Prayer of Thanksgiving which follows the Administration. The American use is the most full, logical and beautiful of all, being derived by Bishop Seabury from the Scottish Liturgy. In so doing, as has been said

on very high authority, Scotland gave us well nigh as great a boon as the Episcopate itself.

As the Jewish Priest stood to offer sacrifice, so the Christian Priest stands at the head of his congregation facing the Altar, as also did the Priesthood of the third century when offering the Christian Sacrifice in the Catacombs, on the Altars which were the tombs of Saints. The Roman and Greek Churches both habitually conceal the manual acts of the Priest; the latter certainly by design, a veil being drawn, or the Chancel-gates closed. Anglican use restricts itself to the reverent symbolism expressed by the Priest's evident representative character; a marked contrast to the non-sacramental usage of the Puritans, who broke the Bread by subordinate hands in the precincts of the vestry-room. In the Roman and Greek Churches this Prayer is said privately by the Priest; but in the Anglican the laity hear and assent to his spoken words.

It opens with the solemn recital of the work of Redemption through Christ's Atonement. The sacrificial Death of God Incarnate is named as the perfect propitiation for human sins; the Death past and over like the events of human history, but the Life from death continuing and forever extended in the sacrifice of the Altar. The Oblation once offered can never be renewed like its many prototypes, yet the Act is as living now as nineteen centuries ago; for past, present and future are not limiting terms to Him with Whom "a thousand years are as one day." Before the Father, Our Lord forever pleads His One Sacrifice, and His commissioned representatives associate reverently in the Act, of which the Eucharist is the earthly counterpart. Christ's sacrifice is "full"—not limited and

local, like ancient Peace- or Trespass- or Sin-offerings—but for all sins to which flesh is heir. It is "perfect," for He who suffered was without infirmity; and "sufficient," since not merely as an act of heroic self-sacrifice did He die; but rather in sublime Mystery God laid upon Him as on a scape-goat the iniquity of us all. But if complete, how then is it continuous?

On the great Day of Atonement the Hebrew High Priest offered for a Sin-offering the goat on which the lot fell, and it was slain in the outer court of the Temple. Christ also suffered "without the camp," on Calvary's height beyond the city wall. But beside this the High Priest carried the victim's blood within the veil of the Temple, sprinkled therewith the Mercy-seat itself, and pleaded its typical virtue for the sins of a whole year. Even so Our Lord at His Ascension arose to the Holy Mercy-seat of Heaven, and there forever pleads the atoning efficacy of His Precious Blood before His Father's Throne for all mankind. No Jewish sacrifice was complete without the sprinkling of blood upon the Altar. And, though Atonement was fully made and the great Victim's agony was past when Christ the Antitype said "It is finished," yet the *application* of His sacrifice will never be complete until He comes again to take His ransomed people home.

The Church points indeed to the Atonement, but realizes its saving efficacy through the Eucharist—the Oblation forever offered, the Celebration which makes Calvary truly the meeting-point of past and future till the Marriage Supper of the Lamb. The Eucharist is the complement of the Cross, whose shameful Death was made

acceptable through the present Intercession of Him who began His work of Priestly Offering on the night in which He was betrayed.

The essential part of the Consecration consists in the **WORDS OF INSTITUTION** repeated by the Priest, which are accompanied by certain manual acts rubrically ordered, whose absolute simplicity is in sharp contrast with Roman usage. The words are those given by revelation to St. Paul and written by him to the Corinthian Church. The words and acts of Our Lord are exactly repeated by the Priest, but the Elements of bread and wine are mystically consecrated to be Christ's Body and Blood, by God the Father through the Holy Spirit. Elevation of the Sacred Elements, if made by the Priest during the recital of these Words, is by no means for the purpose of their being "gazed upon or carried about" (which is a mediæval corruption of a primitive practice); but rather a symbolizing of Christ's uplifting upon the Cross, and thus a development of the typical Heave-offering of the Jews. The use of the Sign of the Cross in consecrating the Holy Eucharist rests on precisely the same sanctions as does the same act in the Administration of Holy Baptism. To "*do* this in remembrance" of Him is to "shew forth His death" by *Commemoration*, to "celebrate" as Christ "*kept*" the Passover. The italicized verbs are identical in the original, and the Passover was a sacrificial Feast. The Remembrance is a *Memorial* also before God as well as man, and in this there consists an element of prevailing virtue; for through it God returns a gracious answer as the *Pledge* of His continual remembrance of us.

Christ's purely spiritual Presence is none the less a

Real Presence. From Zwinglius to Rome the theories of the Lord's Supper are indeed widely and irreconcilably divergent. The former would have it a *mere sign* or token, like a picture of an absent friend, but not a channel of grace. Calvin asserted that it was not Christ's Body and Blood, but that it could *communicate* them to a worthy recipient. Luther believed in Consubstantiation; that Christ's Body was *fused with* the bread and wine, thus at least implying a physical change therein. Rome boldly teaches the doctrine of Transubstantiation; that the Elements are *annihilated* and become the actual *physical* Body of Our Lord—a gross and materialistic idea, which takes away the "sign" altogether.

The true and Catholic doctrine, preserved in the Church by authority since the beginning, is that the Lord's Supper is not a sign merely, but "an outward and visible sign of an inward and spiritual grace"; that Christ is actually present, not physically, not metaphorically, but spiritually and sacramentally; that the bread and wine, in a manner incomprehensible, become His Body and Blood. He Himself said of a piece of bread in His own hands: "*This is My Body*"; and if He had not meant a literal truth He would not thus have interposed what must prove more or less a stumbling-block to "babes in Christ." All saints, all martyrs confirm this teaching; any other is modern, and either a fraction or a distortion of the truth, to the full apprehension of which "faith is a necessary requisite."

The **OBLATION** is the solemn presentation and offering before God of the now consecrated Elements, accompanied by the voice of hearty and lofty Thanksgiving for the "innumerable benefits procured by" Christ's Redemption,

whose memorial we celebrate as He commanded us. The English Book has sadly lost through the removal from its Liturgy of this feature, which brings out clearly the true sacrificial nature of the Office.

The **INVOCATION OF THE HOLY GHOST,** which, in explicit form, the present English Book omits and which Rome never used, is held only second in importance by the Greek Church. Its disuse may not affect the validity of the Consecration, yet its preservation is highly valuable as the Church's recognition of the Mission and Influence of the Holy Ghost in this the highest act of worship. When a new Consecration takes place in consequence of an insufficient supply of the consecrated Elements, the Administration is interrupted by a repetition of the Consecration Prayer as far as to the end of this section.

The Prayer continues with an *Intercession* whose terms define other attributes of the Holy Eucharist. In close association with the Divine *Sacrifice* is blended our own "sacrifice of praise and thanksgiving" (the very meaning of the word Eucharist); while "remission of sins and all other benefits of His Passion" are besought not only for ourselves but for the whole indivisible Church, here and in Paradise. Our whole natures are solemnly dedicated to Him as "a reasonable, holy and living sacrifice"; and by the inclusion in its petition of "all others who shall be partakers," the truth of the Sacrament of Christian Brotherhood is brought home.

To the Prayer for grace and benediction is added the crowning plea that we may be "made one body with Him, that He may dwell in us and we in Him." As our bodies live upon the life of plants and animals which God gives

us, so our soul's life is sustained by the spiritual *Feeding* on the very Life of the Son of God Himself. So that as we take into our mortal bodies what He has declared to be His Body, He, by a Divine *Incorporation*, takes us at once up into His Own spiritual Body, and makes us really members of Himself. Four Divine relationships are in turn sustained during the earthly existence of the faithful follower of Christ. At birth he is His *creature;* at Baptism, he takes His yoke and becomes His *son;* as a learner of His will, he is His *disciple;* and in the full "communion of the Catholic Church" he is inexpressibly honoured by being made a veritable *member* of His mystical Body.

The close of this wonderful Prayer is a profound declaration of our own utter unworthiness to offer any sacrifice, with the final petition for acceptance with the Father through His Blessed Son. And at the last is an ascription of highest honour and glory to the Triune God, in which, as in all other parts of this Consecration, the people share by their "Amen" of assent, thus proclaiming the complemental truth of the "priesthood of the laity." The strongest safeguard against doctrinal divisions and the heart-burnings and schisms resultant thereon, is a just and inclusive view of the comprehensive character of this Blessed Sacrament, which nevertheless requires only the elemental qualities of repentance, faith and charity to receive its saving grace.

Rubrical permission for the singing of a **HYMN** before the Administration does not exist in the English use, though in the First Book it was expressly ordered that "so soon as the Priest doth receive, in the Communion time the clerks shall sing" both sentences of the *Agnus*

Dei (O Lamb of God, etc.) Here, then, is the fitting place under our own rubric for this beautiful choral petition (though not addressed to the Father); or for the Hymn *Benedictus qui venit*, lately referred to in connection with the Ter Sanctus. The old custom of a soft and devotional musical accompaniment on the organ through the entire Administration adds greatly to the reverent and devout feeling of communicants.

The evidently proper posture of the congregation is still kneeling, though no rubric indicates it, as indeed none declares where they are to present themselves to receive. By parity of reasoning it is often held that the Priest does not change his posture during his own Communion, but remains standing while administering to himself first in both kinds. If he have assistants he next administers to them in order, who are then free to take part in communicating the congregation. As directed in the First Book the Celebrant administers the Bread, and his Deacon or assistant the Wine. The Diocesan Bishop, if present, would ordinarily be the Celebrant; and the Priest, when the Celebrant, is always himself to commune, without regard to frequency of Celebrations.

In the Eastern Church the Priest leaves the Sanctuary and comes even into the Nave to administer. The standing posture, with the body inclined, is there observed by the recipient, on the theory that on Sundays and Holydays joy is more befitting than humiliation. But lowly reverence is not inconsistent with joy and thanksgiving, and kneeling with us is here prescribed; a posture which the devout communicant will do well to maintain during all the time before and after his own Reception, which is

devoted to prayer and meditation. If any unoccupied time still remain, or if he is delayed in his progress toward the Communion-rail, this attitude is still the proper one to preserve, as in the immediate and especial Presence of the King of Kings. Wandering thoughts and idle glances may easily be banished by devotional reading and a conscientious endeavour to realize the spiritual aspects of the Service.

The Clergy present and then the communicating members of a vested Choir, being really a part of the Ministry, should precede the congregation. Originally the sexes were communicated separately, the male members first. A careful, reverent, and constant order of progress should be observed, taking pains to avoid even the appearance of crowding, obstruction or delay. Each communicant should proceed immediately to the farthest unoccupied space, keeping the Rail first filled on the side of the Chancel (generally the South) where the Administration begins.

The kneeling should be upright, with veil lifted and hands ungloved. To avoid a careless Reception and possible loss of the Bread, it should never be taken in the fingers, but received upon the open palm of the right hand supported by the left, and thus conveyed to the mouth. St. Cyril says, "make thy left hand a throne for thy right about to receive a King." In receiving the Wine from the Chalice it is perhaps better to allow the Priest to hold it, the recipient guiding it by the base with the hands. Rome denies the Cup altogether to the laity, and the Eastern Church violates the complete order which Christ left us, by a single administration of the Bread dipped in

the Wine, using a spoon for the purpose. This practice is called Intinction.

The formula of the **ADMINISTRATION** of each Element is in two parts. Their first Sentences, known as the "Benediction" ("The Body," etc., "The Blood," etc.), were all that were given in the First Book; while the second, or the "Address" ("Take," etc., "Drink," etc.), were substituted by the Puritans, who wished to minimize the sacramental teaching. In the present English and American use they are combined, thereby appropriating the Benediction to each communicant. Although the full repetition may weary the Priest at large or frequent Celebrations, its personal significance is impaired if said but once for a number of communicants. In the First Book the rubrical direction says "to every one," while in the present English Book it is equally emphatic, saying "to any one"; and the communicant has an inherent right to an individual repetition.

Primitive custom sanctions the private use of an "Amen" by the recipient. His spiritual attitude during this part of the Office should comprise the humble effort to realize the truths involved in the Presence of Christ, a petition for personal pardon and grace, and the inclusion therein of others our brethren, often with an especial intention. In withdrawing from the Rail, less distraction is caused if a way of return to the Nave may be arranged separated from those still advancing. The silent prayer and thanksgiving which follow our return should be greatly prevailing for ourselves and for others in whose behalf we offer petitions, now that we have just received Christ Himself within us. On no account but that of

sheer necessity should the communicant allow himself to leave the Church at this point, as the unity of the Office is mutilated and its effect greatly lessened thereby, as well as an indignity done to Christ Himself.

The rubric concerning "opportunity to communicate" is for the prevention of solitary Receptions of the Priest alone, which are entirely foreign to and subversive of a true Communion. It ought, on the other hand, to be borne in mind that in the case of a great liturgical function which involves a vast throng of worshippers, it is no limitation of the rights of individuals if the Eucharistic Reception is restricted to those most nearly concerned in such a special and occasional Service.

XXII.

THE POST-COMMUNION.

"*That we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people.*"—The Post-Communion Thanksgiving.

"*Glory be to God on high, and on earth peace, good will towards men.* * * * *

"*For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.*"—The Gloria in Excelsis.

THE remainder of the Communion Office is called the **POST-COMMUNION.** With greatest reverence for what is still Christ's Body and Blood, the Priest covers the consecrated Elements which remain with the Corporal (or "fair linen cloth"). In the First Book, at this point, a table of twenty-two beautiful Sentences of Holy Scripture was provided, "called the Post-Communion," which the Clerks were directed to sing "every day one, when the Communion is ended." Where the communicants do not in number exceed such as can be communicated at one filling of the Altar-rail, it is a profitable and suggestive practice for them to remain there through the rest of the Office. By personal nearness, without the scattering and diversion which a return to the Nave produces, some of the truths of Christian Brotherhood are more intimately realized.

In all Divine Liturgies the **LORD'S PRAYER** is placed in a position of high honour, as indeed it is in all other

Offices. In the First Book it occurred immediately after the Consecration, but here the first words of Priest and people after the Reception are Christ's own, the full form with its ascription of praise being used.

The **THANKSGIVING PRAYER** was written for the First Book, and was intended to restore a hitherto lost feature of primitive Liturgies, as mediævalism had contented itself with a Thanksgiving for the Priest alone. In the English Book it now appears as an alternative form, the other being the closing portion of our Prayer of Consecration. By the term "holy mysteries" the Church here as elsewhere recognizes the mystical feature of all Sacramental teaching, in firm opposition to the rationalism which would compromise with the spirit of the world. The spiritual Feeding on Christ's Body and Blood, the Pledge of God's "favour and goodness," our Incorporation into "the blessed company of all faithful people," and our *Heirship* through hope in the Kingdom of the Blessed are all dwelt upon, and the Prayer closes with a petition for the grace of continuance and good fruit.

No other Liturgy except the Anglican has so magnificent a conclusion as the **GLORIA IN EXCELSIS**, which is the "Great Doxology" or Morning Hymn of the Eastern Church and its counterpart to the Latin *Te Deum*. Rome first transplanted it into the Liturgy and the English Church took it from her. The First Book has it at the beginning of the Office, but, as the great "Hymn of the Incarnation," it is more fitting to be sung here; as the Twelve before they went out sang at the Passover the Great Hallel Hymn, whose final strains it strikingly recalls. Some other "proper" Hymn may be substituted, as in Lent

or at some other Season less joyous than ordinary. "All standing" (and, as in other Glorias, facing the East), Priest, Choristers and people unite in this glorious outburst of praise, taking upon their lips the heavenly Song with which He was first welcomed whose Presence we have just realized. It is the second Angelical Hymn in the Eucharistic Office, and was sung at the stake by St. Polycarp, the martyr-disciple of St. John.

It is addressed to the Father and the Son, yet the Holy Ghost is distinctly recognized in its closing ascription. Like the *Te Deum*, it is Hymn, Creed and Prayer in one, particularly resembling the Creed in its threefold arrangement. Other Scriptural versions of less decisive authority render the last words of its first sentence, "on earth peace to men of good-will." The outburst of worship in the second sentence culminates in "giving thanks." Its second division is both Creed and Prayer—Creed as reciting the attributes of "the only-begotten Son," the "Lamb of God"; Prayer in the fourfold repetition of the *Agnus Dei*, addressed in its last form to Christ as the Mediator at God's right hand. The name Jesus, the *human* name of Our Lord, carries with it the same sanction for bowing the head here as in the similar clause of the Creeds. In its sublime Doxology the last thought is of God's Triune Majesty alone.

Any of the five familiar **COLLECTS** which are printed after the Blessing, and which are so often used in the Daily Service, may be inserted at this point at discretion. This is also done with other especial petitions for others on proper occasion, as of sickness or bereavement, thus realizing with peculiar force the blessings of Eucharistic intercession.

The Collects named are respectively for defence, ingrafting, guidance, compassionate aid, and acceptance. The English Book adds a sixth, which is our Collect for Sanctification (after the Summary of the Law), and directs one of these to be also said "after the Offertory, when there is no Communion." They were all composed in 1549 or translated from the Sarum Use.

The **BLESSING** is in two parts, the first of which is called the "Peace of God" and is rather an intercession for that which follows, being an amplification of the *Pax vobiscum* of Philippians iv. 7, inserted here for the first time at the Reformation. The second part is a most ancient form of Benediction, and is used by itself in the Confirmation Office; and the whole undoubtedly conveys a real benefit when received in faith. It was originally the sole prerogative of the Bishop to confer it (who still retains his priority if present), and it should never be used by a Deacon or Lay-reader, for "without all contradiction the less is blessed of the better." The Jewish Church received a blessing from its Priesthood, who stood with uplifted hands in imparting it. And so, after the pattern of Our Lord on the Mount of Ascension, the Christian Priest "lets them depart with this Blessing." As Christ gave the disciples His Peace just after the original Institution, this completest form should not be employed elsewhere, but the Blessing of Peace be reserved for this Office alone.

The English Book has some rubrical directions following here which do not exist as such with us. That concerning the habitual use of the Ante-Communion terminates it with the Prayer for the Church Militant instead of with the Gospel, as we have it; but in neither case is the

direction to be construed as favourable to a limitation on the frequency of Celebrations. It is evident from these English rubrics that a weekly Celebration was the normal order, and this is expressly directed in Cathedrals and Colleges, except for reasonable cause. Three Communions in the year, of which that on Easter-day is to be one, are there absolutely obligatory on every communicant, as expressing the very minimum of possible service.

After the Blessing, and before departure from the Church, come the reverent **CONSUMPTION** of the remainder of the consecrated Elements, and the **PURIFICATION** by the Priest of the sacred Vessels with pure water before their removal. This is done for obvious seemly reasons and to prevent any subsequent ordinary or superstitious use; and in the Consumption communicants are directed to join if needed, coming forward to the Chancel-rail for that purpose. The objective reality of this Sacrament is thus guarded as well as its spiritual aspect, and the congregation remains kneeling. The **RETROCESSIONAL HYMN** with which Priest and Choir depart may well be preceded during this observance by an organ voluntary, or better still by the singing of the Hymn *Nunc Dimittis*, which dwells on the blessings of the Incarnation. After the last strains of the Recessional and a moment of silent thanksgiving, the distant Vestry Prayer, with the Amen of the Choristers, closes the Service.

The practice of *Reservation*, or the careful and reverent setting aside of a portion of the consecrated Elements before Consumption, for the sole use of the sick and dying, is testified to as a primitive usage on the authority of Justin Martyr. In the First Book this was expressly directed to

be done, by a rubric in the Office for the Communion of the Sick, where it is said, "And if the same day there shall be a celebration of the Holy Communion in the Church, then shall the Priest reserve at the open Communion so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him, if there be any. * * * And if there be more sick to be visited, then shall he reserve so much * * * as shall serve the other sick persons, and such as be appointed to communicate with them. * * *"

Undoubtedly the fear of the superstitious idolatry of the Middle Ages was the cause of the removal of this instruction from the present English Book and our own. But its abandonment is a deprivation of a time-honoured rubrical privilege to the often overworked Clergy, a breach in the continuity of Catholic practice, and might easily entail a serious loss to the dying. The physical conditions which often surround the death-bed of the wretched but faithful poor, or of the victims of epidemic disease or accident and "sudden death," make a reverent and seemly Consecration at that time well-nigh impossible; and possibly its very length might make the actual Administration too late. Adequate provision against the profanation of the Sacrament can readily be provided in the Church-building itself, especially in great city Parishes, where such need is more frequent and imperative; and Episcopal authority may perhaps sanction this merciful provision under proper safeguards.

XXIII.

HOLY BAPTISM.

"*A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.*"—The Catechism.

"*Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him.*"—The Exhortation to Adults in the Baptismal Office.

HAVING completed our analysis of the ordinary and regular Offices of public worship, we come now to the consideration of such as may be termed *Occasional*. Some of these can never be repeated, and others are more or less private and individual in their nature. The first in order here, as it is first in order and time in the Christian life, is the Ministration of the Sacrament of *Holy Baptism;* which is set forth under three distinct Offices, *i. e.*, the **PUBLIC BAPTISM OF INFANTS,** the **PRIVATE BAPTISM OF CHILDREN,** and the **BAPTISM OF THOSE OF RIPER YEARS.** These are, of course, essentially, and even verbally in great measure, the same Office, with such variations only as are necessary to suit the exigencies of occasion and circumstance.

The doctrinal aspect of Holy Baptism has been touched upon under the proper clause in the Catholic Creeds of Christendom, of which it is an unvarying constituent. The formula of words and the element applied are of Our Lord's

own specific ordinance, and are therefore always and unalterably binding. Others of our countless and undeserved mercies may be and are uncovenanted; this is a covenanted pledge forever, a Sacrament generally (*i. e.*, where it may be had) necessary to all men in order to salvation. Christ indeed might have chosen another element or another formula, or His sovereign grace might have dispensed with either. But, knowing our human need and craving for a visible sign, He ordained the element of water, administered in the name of the Holy Trinity, to be the essence of the Rite of admission to the Christian Church.

It was not a new Rite, but one already well known to the Jewish Church as the mode of admission for heathen proselytes, in addition to Circumcision. It was therefore not an immediate creation but an adaptation by Our Lord, and an extension to the use and obligation of all mankind. The Baptism of His forerunner John the Baptizer was only to the end of the repentance of the recipient, and its formula, if such it had, is unknown. The Baptism of Christ is through repentance unto salvation by faith, accompanied by the grace of God. He himself, though guiltless, submitted not only to Circumcision but also to John's Baptism, in order to "fulfil all righteousness," and to make Himself in this, as in all else, the Perfect Example. With the dying Hebrew Dispensation Circumcision passed away, but Baptism remains an express ordinance alike to Jew and Gentile.

The Church has never narrowed her demand to an exact mode in the physical application of the element of water, as is insisted on by some Christian bodies; nowhere finding either Scriptural or traditional warrant therefor. The

best historical suggestions derived from drawings on the walls of the Catacombs and from other early sources, seem to indicate that Our Lord went down partly into the Jordan and there received its waters poured upon His sacred head by St. John. Too much stress has sometimes been laid on the Oriental custom of total immersion in the rivers of a sunny climate; which certainly does not convey an unalterable warrant of its obligation by that mode in other lands or under other circumstances. He who demanded mercy rather than sacrifice could never have exacted such an unnecessary and often cruel shock to shrinking susceptibilities, or the endangering of delicate health, as a requisite for admission into His kingdom of grace. Nor can St. Paul's figure of speech, "buried by Baptism," be unwarrantably pressed into service to sustain this view.

The Greek verb "*baptizein*" is applied in both the Gospels and the Old Testament to the cleansing or ceremonial purification of vessels and tables, which it is not reasonable to suppose were necessarily *immersed* for that purpose. It is not apparent that Christ Himself baptized, but His disciples immediately did so, beginning with the three thousand converts in the city of Jerusalem, at the preaching of St. Peter on the Day of Pentecost. It is not credible that such a vast assemblage where no body of water existed, or that the converted jailer in the prison at Philippi, could have received Baptism by the mode of total immersion.

The first Gentile Baptism was that of Cornelius the centurion, as that of the jailer just named was the first on the soil of Europe. John's own disciples were baptized

anew "in the name of the Lord Jesus;" and many of them had not before "so much as heard whether there be any Holy Ghost"; *i. e.*, they were ignorant up to that time of the universal and normal formula of admission to membership in the Christian body. The mode is regarded by the Church as immaterial to the validity of the ordinance; Immersion (or dipping), Aspersion (or sprinkling), and Affusion (or pouring), have all been practiced with sanction, though the second, from the uncertainty regarding the contact of the water, is irregular; and Affusion is the normal order.

The validity, or sufficiency, of its administration by laymen, or even laywomen, has always been recognized by the Church where the necessities of the occasion justify it. It is as if any might stretch forth a helping hand from the ark of Christ's Church and seize upon suffering humanity perishing in the "waves of this troublesome world," if the act is done in the name of Christ and through His appointed means. Thus is a true priesthood of the laity again recognized, in the possession, if not of the official right, yet of the indubitable power, of rescue. Such recognition is, of course, tacit and confined to cases of virtual necessity. The act itself can never be undone, and can never be repeated without sacrilege. Guilt is therefore incurred by the baptizer, even though good ensues to the recipient, if thus administered *without due cause.*

The opening words of the Office, both of that for Infants and that for Adults, manifest the Church's careful solicitude not, even through inadvertence, to rebaptize. At the end both of the Private and of the Adult Baptismal Offices is provided a special form, with explanatory rubrics,

for what is called *Hypothetical Baptism*. This is to be employed when reasonable doubt exists as to the fact of a previous reception of the Rite, and secures its covenant blessing, without a thoughtless repetition. In the present anomalous state of the manifold sects in Christendom, and of the fearful carelessness and indifference which everywhere prevail as to the Sacrament itself, as well as to the safeguards which should have surrounded the reception and registry of such an important act in infancy, these precautions of our careful and Holy Mother, the Church, are abundantly well justified.

Since Baptism is the Rite of admission to membership in the Holy Catholic Church, and since Lay-baptism, or Baptism by other than the hands of a Christian Priesthood, is recognized as valid, it follows that the vast body of baptized Christian believers outside the Apostolic Church are as really members of the Church Universal as those within its fold. As such they are not yet entitled to all the privileges of a *full* membership, any more than a novitiate in a Lodge of Freemasonry implies full acquaintance with all the degrees of that ancient Order, which has points of similarity to the Christian Church. But *members* they undoubtedly are, in the one case as in the other, in the sense that no new conditions of entrance can be imposed by any, as none have ever been by the Church.

In the present state of unrest and dissatisfaction which agitates a disorganized and warring Christianity, the thought should strike deep root that to obtain actual present membership in the historic Church whence all Christendom has sprung, absolutely nothing is necessary except to make claim to the heritage and enter at once

upon the birthright with all the inestimable privileges which attend a faithful learner. Such an attitude would immediately involve the surrender of the sect-idea, so dwarfing to a true conception of the Church Catholic, and a casting-off of the limitations which would hedge about a true discipleship with extended Professions of Faith that are only the "mint, anise and cumin" of human opinions, and would lay down conditions of allegiance which neither the Master nor His Apostles ever intimated as necessary. Only so can the true breadth and dignity of a Church which is more than a fragment of Christ's seamless robe be truly realized.

About the essentials of the Sacrament of Baptism, as in that of the Lord's Supper (though in the latter more largely), has grown up in the course of ages a large variety of solemn and significant ritual. As shown by the introductory rubrics in all three Offices, its Administration should always be public in the Church; and no other manner is recognized except in emergencies. Wherever this publicity has fallen into disuse, imperfect conceptions of the doctrine itself have sprung up. The people are admonished to choose Sundays or Holy-days for this purpose, and to be ready to make use of the Office in connection with either Morning or Evening Prayer, in the Minister's discretion. A larger number of witnesses is then present than at other times, and more may bear testimony to the solemnity of the Rite; while such as are already members should be reminded thereby of the importance of their own vows. In a rubric before the Private Office parents are warned not to defer it for their children beyond the first or second Sunday after birth, unless for great and reasonable cause.

Our Lord complied with the Jewish law in this regard and was circumcised on the eighth day.

The original Seasons set apart as peculiarly appropriate for this Rite were Easter and Whitsunday, to which Epiphany was afterwards added; and Easter Even is still the principal time for the Baptism of children. But any day may be employed, if judged necessary or expedient. Due notice of intention is to be given to the Minister by parents or Sponsors before Morning Prayer; in the English Book "over night" is named. When adults contemplate its reception, "timely notice" is to be given (in the English Book at least a week), in order that inquiry may be made into their instruction in the principles of the Christian religion, and to afford them opportunity for preparation by Prayer and Fasting.

The command was to "baptize all nations," without distinction of age, and Infant Baptism has been universal from the beginning. No categorical direction for it is to be found in the New Testament, but none need be expected, any more than for the sanctity of the First Day of the week or other already existing and familiar observances. Our Lord's own expressed and tender welcome of the little ones, so consonant with the natural impulses of the human heart, is sanction enough, and at first whole households were baptized. For a boy, two male Sponsors should be provided and one female, and for a girl the reverse, which in America may or may not include the parents; in England the latter are not reckoned. In case the parents are not themselves communicants, a fivefold promise is better. That the congregation may be better instructed, the ordinary time appointed is after the Second Lesson in the

Daily Service, it being thus almost immediately and very appropriately followed by the recital of the Articles of the Christian Faith in the Apostles' Creed.

The American use is almost identical with the English Book, but varies from the more ancient rituals in being fuller of exhortation—a feature introduced at the Reformation. Before that time there were three separate and somewhat complicated Services, from which ours is condensed, *i. e.*, the Admission of Catechumens, the Benediction of the Font, and the Baptism itself. The Office is all said at the *Font* (from "fount" or "fountain"), a hollow bowl-shaped receptacle of stone or metal, which is sometimes erected into a distinct *Baptistery* with a kneeling rail of its own and a space within for the Minister beside the Font. If the equipment be complete, there will also be a cover to the Font, which may be raised and lowered by a chain, being closed except when in use; and also a *Ewer*, or decorous vessel for the purpose of providing pure water, from which the Font is to be partly filled just before the Service begins, in the sight of the congregation. The Font should always be provided with a drain to secure continual purity, and a Shell is sometimes used, fitted to the hand, whence the water is poured.

The Font is occasionally placed near the main entrance of the Church, opposite the Chancel and behind the congregation. But the simile of the door of entrance can be better carried out if its location be as is usual near an upper door in the Nave and outside the Chancel-arch at one side, in full view of the congregation. Baptismal emblems are the Cross, the Dove and the Scroll. It is not seemly that the interior of the Font, which is the symbol of Purity,

should be utilized as a receptacle for flowers or other decorations. For a private Administration, Parishes are generally provided with a small and portable service of silver.

The complete Office for Infants is now in four parts, the first of which is the **INTRODUCTION,** which extends to the address to the Sponsors; and the congregation, after the approach of the parties to the Font, are to stand as witnesses until the Lord's Prayer. The general *Address*, which was not used in mediæval times, sets forth the object of Baptism as the remedy for original sin and as a means of grace, cites Our Lord's words to Nicodemus on Regeneration, and bids the congregation to prayer for a blessing to the candidate. The *Prayers* are alternative in form, the first one citing the story of the Ark at the Deluge and the crossing of the Red Sea by the Israelites, each a lively symbol of sin and of salvation in the Church by means of that universal sacramental element which mystically washes away sins even as it has destroyed sinful people. Following this in the First Book was the Signing of the Cross on the child's brow and breast. In the second Prayer Christ is personally addressed as God, and His own words are appealed to as the ground of our faith in asking His heavenly aid. This was again followed in the First Book by a form of exorcism, the Priest calling on Satan, as a lying and cursed spirit, to depart out of the child. This portion was dropped by the revisers as liable to superstitious abuse.

We differ from the present English Book here in having the rubrical liberty to omit, for the sake of shortening the Service, what follows from this point to the questions

addressed to the Sponsors, provided this intermediate portion be said at least once in every month, if there be a Baptism. Direct *Gospel* warrant is then cited in the narrative of Christ's blessing to little children, followed by a beautiful *Exhortation* on the same, in turn succeeded by a *Collect* of thanksgiving; in which latter the congregation join, perhaps because it was originally preceded at this point by the Lord's Prayer and the Creed. All of this introductory part of the Service was said originally in the Church porch, as a part of the Office for the Admission of Catechumens; and when it was concluded the Priest and candidates advanced into the Church and to the Font.

XXIV.

HOLY BAPTISM.

"Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—St. Mark x. 14, 15.

PREFACED by a brief and succinct, yet comprehensive *Exhortation* to the Sponsors, the second division is the **BAPTISMAL VOW,** made by them in behalf of the child, putting the latter in the same state of authoritative tutelage and direction in spiritual things as in things secular and social. From earliest times some form of interrogation has been employed in Baptism, as in the case of St. Philip and the Ethiopian eunuch, and of St. Timothy's "profession before many witnesses." The parties to the Covenant are, through their natural and commissioned representatives, "God and a little child," and the Vow required is a threefold one of renunciation, faith and obedience, the same as in the other Sacrament. This vow, though made for an unconscious infant by the lips of others, is binding on that infant when come to riper years, because every intrinsically right act is binding in itself, and would be so whether promised or not. The vow entails thus no added burden on weak human nature, but, on the other hand, prepares its maker for a true spiritual grace and gift. It is brought home individually to

the conscience of each of the Sponsors (or sureties), who are here called by the good old Anglo-Saxon names of Godfather and Godmother.

Corresponding to the triple temptation of our first parents in Eden, triumphantly resisted by Our Lord in the wilderness after His Baptism, the vow of *renunciation* is also threefold—of the devil, the world and the flesh; that is, of those vain, covetous and carnal desires to which all fallen humanity is subject, the lust of the flesh, the lust of the eyes and the pride of life. The question was divided into three, with separate answers, in the First Book, but then and now that answer in the English Book is only the first clause of our own. It was anciently accompanied by a gesture of abjuration of Satan alone, facing the West as the quarter toward which heathendom worshipped.

The vow of *faith* is in both the English Books also threefold (in the First Book the questions have a thrice-repeated answer). There it is the Apostles' Creed in its earliest Western form (which was interrogative for this Office), and under its three clauses; which with us are unfortunately only referred to as "all the Articles of the Christian Faith." After the expressed desire for Baptism, the First Book proceeds immediately to its administration without the vow of *obedience* and the succeeding Prayers (though obedience is implied in belief). This vow is to walk in God's holy will and Commandments all the days of life, and is given "by God's help," which latter words are omitted in the English Book. Now, as anciently, the vows are made facing the East (or Sanctuary), and are of course to be responded to audibly by each Sponsor.

The first four of the *Petitions* following are derived from

the Gallican Church, and were originally part of the Service called the Benediction of the Font. They are, on behalf of the candidate, for the burial of sin, growth in grace, victory and final reward. The fifth is in all ancient Offices both Eastern and Western, and is a Benediction of the water and an Invocation of blessing on the ordinance itself, appealing to the mystery of Our Lord's Redemption and His abiding mission to His Apostles. Though no sacramental change is effected in the element of water, this corresponds to the Consecration Prayer in the Communion Office, both in position and significance. Fresh water must of course be blessed at each Service, which act is customarily symbolized by the Sign of the Cross made in the element itself.

What has preceded is only preparatory to the actual **BAPTISM**, which is made in every way significant. Taking the child, if an infant, upon the left arm of the Priest, or by the hand as he kneels if older, is a token of the arms of God's mercy; and the bestowing upon it of a Christian name (indicated by the Latin *N.* for *Nomen* or name) gives it henceforth a separate Christian individuality. In the English Book partial Immersion (or dipping) and Affusion (or pouring) are separately directed according to the child's strength as certified by the Sponsors. In the First Book the former was administered by dipping alternately the right and left side and then the face toward the Font, "so it be discreetly and warily done." As has been said, the ordinary mode is now that of pouring, from the right hand or from a shell, upon the top of the head freely, making sure of actual contact with the water. The Priest's hand should be filled before the words are spoken, and a

separate pouring from the Font at the name of each Person in the Trinity into which the child is baptized is better, this being called "Trine Affusion."

As enunciated in the Catechism, this act makes its recipient "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." The *Reception* that follows and completes this section of the Office was not in the First Book, which preserved here the ancient symbolic ceremony of putting upon the child by the Priest "his white vesture, commonly called the Crisome," with a proper form of words. This was a token of Innocency, and was followed by Anointing on the head, with a Prayer for the Unction of the Holy Spirit. Our own form of Reception has no sacramental character, but betokens Acknowledgment and Dedication, it having preceded Baptism in the First Book. The natural and beautiful Signing of the Cross upon the forehead comes from very early times, as in the Holy Eucharist and in Confirmation, and the permission to omit it, which arose from the violent opposition of the Puritan party, is practically never claimed by Sponsors, and is not to be found in the English Book.

The **POST-BAPTISMAL** section is, in its construction, not unlike the Post-Communion. The *Declaration* upon the Regeneration which has just been accomplished, likens it to the Ingrafting upon a living Vine, having now within it the germ of grace and sanctification, which shall develop in proportion as the child matures in the faith and obedience of his vow, as well as in outward stature. He has changed his condition, assumed a new state, been born into a Kingdom of grace and enrolled as Christ's faithful soldier and servant. As such he indubitably receives a

sacramental grace not otherwise promised—a grace which will be continued as long as on his side the conditions of Christian effort are met. His original sin is done away and he is justified, for none can doubt that baptized infants are surely saved. Sanctification, however, is a constant growth and requires the assent of the human will; but the allegiance of the young soldier now challenges and commands the peculiar protection of His Almighty Captain, though he may never be able to appeal to experiences of conversion, save in the normal method of many turnings away from sinful courses.

Neither this Declaration nor the *Lord's Prayer* was in the First Book, but here the latter has a most honourable position, at the words of which the Priest and congregation kneel. The *Thanksgiving* (also absent from the First Book), is also a Prayer for continued perseverance in well-doing, that the child, now adopted into Christ's Church, may by the virtue of His Resurrection become finally an inheritor in actual possession of His everlasting kingdom. The Service closes with a specific *Exhortation* to the Sponsors to see that, so far as they are concerned, nothing is left undone in the child's behalf. He is to know the nature of his vow the better by hearing godly instruction by the Priest through Sermons, but chiefly by learning the Creed, the Lord's Prayer and the Ten Commandments. He is to be trained up to lead a godly and a Christian life, and is to be presented for the further grace of Confirmation at the hands of the Bishop, so soon as he has mastered these elements of Christian education and is thus sufficiently appreciative of the distinctions between right and wrong.

From the weighty nature of these obligations, some

things are evident. Sponsors must always be religious persons themselves, *i. e.*, baptized, and if possible communicants. Unfaithfulness on their part will most likely, in default of helpful parental influence, affect the child's eternal welfare, and it would be their unquestioned duty to magnify their office in case of neglect at home. The serious character of this work makes it often an act of charity which good Church people should be not only willing but anxious to undertake; but it should at the same time mean to them something more real than a temporary convenience of the occasion or what has been called, sometimes with too sad reason, the mere "tableau of the Font." Their duty lies upon them not fully discharged, until Confirmation is received and the vows are ratified in person. During this Exhortation all are to rise and remain standing till the Service is concluded, the whole being immediately followed, unless used independently, by the proper Canticle in the Daily Service. This entire Office is used also with older children, who have not yet reached years of discretion.

The dangers of delay from sickness, or other "great cause and necessity," alone warrant the Office of **PRIVATE BAPTISM** in houses, which Office may be used also for adults under similar need. The possible substitution of some other Minister of the Church, the provision for elimination of preliminary matter except the Lord's Prayer and Collects, and the direction to employ the mode of Affusion only, testify to the urgency which promotes the rubric; the Thanksgiving only is to follow the Administration, which is here pronounced to be entirely valid. But it is also declared expedient that in case of

survival the child should be afterward brought to Church at a public Service, that the congregation may be certified of the previous act; for which *Certification* the Parish Priest is to use one of the forms provided as stated in the rubric, after satisfying himself that all was properly done in case of his own absence. In the English Book this care extends to the provision of a definite set of questions by which the Priest is so to assure himself. But it should be remembered that these express directions do not pronounce Lay-Baptism invalid if administered in proper form.

The word "christen" is used in one of these rubrics, which suggests the thought that this term should not be secularly employed, as is now too common, but reserved for the holy use which its derivation and history demand. Following the Certification is then to come the child's public *Reception* "as one of the flock of true Christian people," by the use of the Public Office beginning with the Gospel; substituting the Lord's Prayer for the Petition (which has been already answered), before the Exhortation to the Sponsors; omitting that Exhortation but retaining the Vows (which perhaps had not been made in private); and preserving all the rest of the Office except the actual Administration and the Prayers preceding it.

The Office of **ADULT BAPTISM** does not appear in the First Book, the reason being that it was not needed until Cromwell's day and the growth of the errors of Anabaptist teaching; Infant Baptism before that time being universal. The Preface to the Prayer Book in 1662 states also that "it may be useful for the baptizing of natives in our plantations [in America] and others converted to the

Faith." Its opening Exhortation recognizes "actual" as well as original sin, and its Gospel is the story of Our Lord's conversation with Nicodemus upon Regeneration. The Exhortation thereon dwells on that declaration by Our Lord, His Mission to the Apostles, and the teaching of St. Peter as to the necessity of repentance and faith as preparatory to Baptism; all of which are expressly applicable to Adults.

The vows are made by the candidate alone in person "in the presence of the Sponsors as his *witness*," and his own posture during the Administration is kneeling, standing afterward at the Reception. The final Addresses are made partly to the witnesses and partly to the newly-baptized; and the succeeding rubric enjoins Confirmation "as soon as conveniently may be; that so he may be admitted to the Holy Communion." A shortened form is provided by rubric for Adults "in case of great necessity." The remaining rubrical directions regard the orderly and logical mingling of the Offices for Adults and Infants or Children, when they are used for both at the same time; all of which should be carefully explained to the parties by the Priest beforehand, in order to avoid confusion and secure a reverential participation.

XXV.

THE CATECHISM.

"Forasmuch as this child hath promised by you his sureties to renounce the devil and all his works, to believe in God and to serve Him; ye must remember that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath here made by you."—The Exhortation to Sponsors in the Baptismal Office.

OVER the little ones admitted by Baptism as members into her fold, the Church does not henceforth relinquish her watchful care, but endeavours to guard and guide their youthful steps by the patient exercise of a thorough Christian nurture; that so they may learn "all things which a Christian ought to know and believe to his soul's health." The foundation of this nurture is laid in her **CATECHISM,** which is "an Instruction, to be learned by every person before he be brought to be confirmed by the Bishop." The word means a system of question and answer (in the Greek literally "an echoing back"); and a Catechist is an instructor in the principles of religion.

This Catechism was composed in 1549 for the First Book, and its author is not definitely known. It has often been styled the grandest summary of dogmatic theology ever penned. Not that it contains a whole body of systematic divinity, such as is set forth in the Lutheran and Westminster Assembly Catechisms, or in the Thirty-

nine Articles of Religion. It does not deal with abstract and metaphysical definitions, but concerns itself with a presentation of condensed Christian truth, fitted to the apprehension of every child of even tender years, yet in words whose dignity should never fail to win for it a permanent lodgment for maturer reflection.

The foundations of all true Christian education are the Apostles' Creed, the Lord's Prayer and the Ten Commandments, which stand respectively for the Faith, Devotion and Practice that must underlie all Christian experience. That this may lead to the systematic use of the Sacrament of Heavenly sustenance, it behooves parents to instil its truths into their children "so soon as they shall be able to learn." Other knowledge, the knowledge of good and especially that of evil, will come soon enough, but some knowledge of the saving fruit which grows only upon the Tree of Life, and which is the antidote for all earthly ills, should be imbibed almost with the mother's milk. Only thus shall the child grow, not only in stature, but in true wisdom, and in favour with God as well as man. It is the faithful Sponsor's duty to see that this is done, and that his prayers for the spiritual welfare of his charge shall never be lacking.

On these primal truths the Church's Catechism is based, and regular and frequent instruction therein is ordered in the closing rubrics to be given by the Minister openly in the Church on Sundays, Holy-days, or some other convenient occasion. Practice has largely come to establish this usage on the first Sunday of the month, and, in the English Church, catechizing is directed to succeed the Second Lesson at Evening Prayer. In quaint words, borrowed from

the English Book, parents and guardians are admonished to cause their children, servants and apprentices to come to Church at the time appointed, and to hear and be ordered by the Minister. Authoritative warrant for this public instruction is derived no less from natural instincts than from the analogy of the Jewish ordinance and the continued practice of the Primitive Church. Upon this practice the child Jesus Himself set His seal when He "tarried behind in the Temple," and was found "sitting in the midst of the doctors, both hearing them and asking them questions."

The Service of the Church is always an attractive and easy one for children to learn and follow, and to many this will be their chief opportunity to become familiar with it. Christian parents will see that all reasonable occasions in early years are embraced for this invaluable privilege; but not all children are so blessed. If the catechizing be held at the regular Evening Prayer, a goodly congregation is secured and a double lesson acquired. Nor is this all; for a silent and potent influence is thereby exerted upon many an adult then present, whose own early privileges have perhaps not been sufficient to enable him, without this aid, to give a satisfactory "reason of the hope which is in him." The sight of the Church's children entering God's house in a body for worship at stated times, preceded it may be by banners and emblems, accompanied by the music of their own voices in Christmas, Easter, or other carols, and taking their places in the Chancel for individual instruction in sacred things, is well calculated to be a reflex as well as a direct power for good.

Public catechizing is (strictly) confined to the words of

the Catechism; but in practice it must be more frequent than monthly, and extended to any proper form of catechetical instruction. The outcome of modern conditions, when the Church is so sadly divorced in many households from the home, is the Sunday-school. Nothing can take the place of home instruction at the mother's knee or by the father's side, and those blessed with such influences have little need of Sunday-school instruction. But other expedients in parochial and mission work must be employed for many a long day among those children less happily domiciled, who must not be allowed to be deprived of their common birthright by the criminal thoughtlessness of parents, or the harsh environment of circumstance.

And so a great responsibility lies on the voluntary and organized service of Christian laymen and laywomen to carry on this noble work under the direction of the Parish Priest; not as an alien or rival to the Church, but as a feeder subordinate thereto, having Confirmation as its first and chief end in view. Earnest, self-sacrificing, consecrated work is terribly needed here, and by Christian men as well as Christian women, to counteract those potent and omnipresent influences which lead constantly away from holy thoughts and purposes. The past disabilities which have hedged the Church about in this country have left little opportunity thus far for the preparation of a trained class of teachers in this great field, and it is too often left perforce to hands which bring to it no equipment except that of good will. One constant credential should always be insisted upon—that the teacher should be an earnest communicant; and present indications point to a future which shall enable the

Church to demand other almost equally indispensable qualifications of those to whom such sacred work is entrusted.

And the basis of all Sunday-school instruction should never be allowed to be other than the truths which flow from the Church Catechism. Developed it may and must be in its higher grades, leading on to the systematic study of the Bible at an early age and of Liturgics and Church history thereafter; and if possible enlisting as scholars not only the older children but also adults who have long taken upon themselves their own Baptismal vows. But no superficial devices for temporary success, no fragmentary or fugitive methods, should ever be suffered to obscure genuine dogmatic teaching on the eternal verities. Christian education is far less concerned with the scientific theories, the chronological data, or even the historical facts of revelation than it is with the simple and homely truths which have guided and will guide millions through the earthly pathway, console in all worldly trials, and make clear and luminous the way of salvation.

Precisely these are what the Church Catechism sets forth. Its parts are five; the respective expositions of the *Baptismal Covenant*, of the *Creed*, of the *Decalogue*, of the *Lord's Prayer*, and of the doctrine of the *Sacraments*. In the First Book it was imbedded in the Office of Confirmation, which it now precedes; but without the final section on the Sacraments, which was added in 1604, and is perhaps better fitted for the complete apprehension of children when preparing for Confirmation. There is nothing in any part of it, however, which demands or expects immature precocity in order to grasp its meaning, and its application is pro-

foundly personal throughout. This is shown at the outset where each individual Christian name is asked, after the manner of Him who "calleth His sheep by name and leadeth them out." The impersonal answer *N.* or *M.* is a survival of the Latin initials *N.* for *Nomen*, and *N N.* for *Nomina* (*i. e.*, Name or Names)—the latter corrupted into *M.* This has nothing to do with the family patronymic or surname, but concerns only the Christian or Baptismal name which belongs to the individual child, and which in the normal order would be given in Baptism before it began to be used.

In the expansion of the **BAPTISMAL COVENANT**, the child's mind is led by the first answer to the great gifts he has already received, and from them to the reciprocal duties arising out of them which he is bound to fulfil. He is told that he is called (not certainly to salvation, but) to a "state of salvation"; and every time he makes this answer he virtually (even if unconsciously) renews his Baptismal vow. In the **CREED** the child should find the key and guide to the Holy Scriptures. In the careful phraseology of the triple answer which follows he is taught that while "all the world" was made by God, it was "mankind" alone which was redeemed, and only "the people of God" who are now being sanctified;—with each of which classes he learns to identify himself.

In the First Book the second, third, fourth and fifth **COMMANDMENTS** appear in an abbreviated form, containing only the command without its expansion and the reasons therefor to which we are accustomed. The development into practice which follows the Ten is a most simple and yet admirably thorough digest of Christian

duty; its purpose being tersely expressed in its homely closing words, "to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me." The **LORD'S PRAYER** in its shorter form is most fully explained as the child's first means of grace. In the explanation of the Two **SACRAMENTS** they are shown to be ordained by Christ himself, given to us from without as means and pledges of grace, and necessary generally (or universally), *i. e.*, to all men. It is obvious that this does not exclude the truth that there are other Sacraments or sacramental Rites which the Church has always recognized as such, like Confirmation, Matrimony and Orders, which are not "Sacraments of the Gospel," *i. e.*, not ordained by Christ himself. Some of these are recognized as necessary for certain classes or individuals only, and they are each treated, in the respective Occasional Offices in which they are embodied, entirely on their own merits.

By this mode of youthful instruction it is evident that the baptized child can hardly fail to grasp one vital and imperishable general lesson; that, as an actual "inheritor of the kingdom of Heaven" even here, he is entitled as his prescriptive *right* to a personal share in all the Church privileges for which he is prepared, and by which he is watchfully and unceasingly surrounded through his earthly career; privileges so often wilfully neglected through life by the unbaptized, but so inestimable in value that they are often importunately claimed even by them in the failing times of age and poverty and "in the hour of death."

XXVI.

CONFIRMATION.

"*The Apostles* * * * * * *sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost: (for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.*"—Acts of the Apostles viii. 14–17.

CONFIRMATION, or the **LAYING-ON OF HANDS** by the Bishop, is not strictly a Sacrament, but rather a sacramental Rite, conveying a peculiar grace, and inseparable from Baptism, to which it is the complement and completion. Baptism is the birth into the Christian life; Confirmation is the enduing with complete armour of proof wherewith to fight the Christian fight and to run the Christian race, in the course of which there may and must be many a "conversion," or turning from evil. It is not "joining the Church"—that was done in Baptism; but it is an Apostolic ordinance, and if Christ's own words may not be quoted in its support, it has the authority of frequent reference as an existing Rite in the Church in the Book of the Acts. Certainly as explicit sanction is given for it there as for Holy Orders or for Baptism itself. It is also distinctly named in Hebrews vi. 2, as one of the six "principles of the doctrine of Christ," and as of similar

warrant with Baptism, Repentance, Faith, the Resurrection and the Judgment.

It has been the practice of the Church to administer it by the highest Order of her Ministry from the very first, and universally in Western Christendom until very recent times. In the Greek Church Presbyters confirm, but using oil (or Chrism) blessed by the Bishop. It was at first received in connection with Adult Baptism, following it immediately and virtually a part of the same Office, which was in those days generally conducted under the Bishop's personal direction, though Baptism itself was not generally administered by the Apostles. The ancient formulas accompanied it with the "Chrism," or unction of oil upon the forehead, as is still the custom in the Roman Church. It has hence come to be called an Unction and a Seal, as well as an Imposition of Hands. As Infant Baptism became the rule and that of Adults the exception after the very earliest days, with the growth of Episcopal jurisdiction Confirmation became gradually dissociated in point of time from Baptism, which latter was left to the Priesthood. By degrees some years elapsed between the administration of the two Rites, and Confirmation came to assume a greater independent importance.

It is now ordinarily given only at stated seasons when the Diocesan Bishop makes his annual or semi-annual Visitations, which are wont to occur at least during the portion of the Christian Year which dwells upon the events of Our Lord's Life. In England, owing to the great density of the Dioceses, it formerly occurred but once in three years, and it is obligatory with us with at least this frequency. It is the gift of the Holy Spirit to and the consequent strengthen-

ing of or confirming (making firm) the soul of the recipient. It was typified by the Descent of the Holy Ghost upon Our Saviour at His Baptism. He came not only to redeem but to send His Spirit, and this first at Pentecost through the Apostles. St. Peter's sermon on that day implies the following of Baptism by Confirmation. This was indeed sometimes accompanied by miraculous powers in the early Church, and is in fact a lesser ordination, conferring the "priesthood of the laity."

When the Bishop gives notice of an approaching Visitation for this purpose, such persons as are by the Minister deemed fit for as well as desirous of the Rite are by him formed into a Class for instruction in the significance thereof, as it is not to be received with undue haste or without especial preparation. The final rubric at the end of the Catechism directs that a list of the names of the candidates be presented by the Parish Priest over his signature to the Bishop. It is the "gathered harvest of the parochial year" to full membership and communion. Lectures or addresses are given upon the ratification of the Baptismal vow about to be made, and upon the duties of the Christian profession; which should be accompanied by Prayer and Fasting on the part of the candidates. They have been washed in the waters of Baptism; they are now to be nourished in Confirmation. Their sins were then forgiven; they are now to receive an access of the Holy Spirit from Apostolic hands. They were then made children of God; they are now to receive admission to intimate companionship with a Celestial Guide.

Though they are responsible for their own sins committed since Baptism, still no great learning or maturity

is required for full admission, if an earnest desire to follow all God's commands be evinced. No definite age is named so it be "competent" (in the language of the rubric). An absolute prescription in this respect would be unwise if not altogether impossible, as all depends on the varying circumstances of temperament, training and environment. Our Lord himself was in His Father's House and "about His Father's business" at the age of twelve, which was the period at which Jewish boys were admitted to the full privileges of the Law, and at which they are still received in a Jewish rite called also Confirmation. There is far less danger from the admission of extreme youth than from a faithless and even superstitious delay, after the first heavenly impulse has been imparted. Such delay sometimes occurs at the instance of parents who are unconsciously in the attitude of those who were "seeking a sign" of an invisible growth, and were divinely rebuked; a growth which, if natural and healthy, is like that of the seed, "first the blade, then the ear, after that the full corn in the ear." The shadow and chill of such a postponement sometimes results, through the present withdrawal of a divine and omniscient aid, in a carelessness and indifference to religious things which years may not repair.

The time of day for this Service is not designated, but, unless used as a separate Office by itself, has become customary after the Sermon (generally by the Bishop) at either Morning or Evening Prayer. Whenever it is possible the Morning Service is preferable, that the newly-confirmed may receive the Holy Eucharist which should follow.

The Bishop is seated in his Episcopal Chair on the North side of the Altar, and the candidates approach the

Chancel-rail during the singing of a Hymn. They are then arranged in an orderly and decorous manner by the Priest, and the congregation remain standing until the Lord's Prayer as at a Baptism, and for the same reason. The women and girls remove their head coverings, and are often dressed uniformly in white with a veil; an ancient custom which, if simply carried out, is highly appropriate.

The Confirmation Office was re-arranged from earlier usages in 1662. The **PREFACE** was, in the First Book, embraced in a rubric merely, with further additions. Its reading is now permissive and generally by the Priest; and is a partial repetition of the concluding matter in the Baptismal Offices. Its entire lack of reference to the experience of those not baptized in childhood indicates clearly the former infrequency of Adult Baptism. This address brings out strongly the other aspect of Confirmation; that it is not only a heavenly gift of strengthening grace, but also the candidate's own solemn confirmation and ratification of his early vow. It is followed by the formal *Presentation* of the candidates to the Bishop by the officiating Priest, and this in turn by the reading by the Bishop or Priest of warrant from *Holy Scripture* for this usage, as recorded by St. Luke in the Book of the Acts. A Deacon then baptized but might not confirm; the Apostles Peter and John being expressly sent to Samaria for that purpose. St. Paul, moreover, confirmed the Ephesian converts (as we are told in the nineteenth chapter of the same Book), and he repeatedly refers to this in his Epistle to them. Neither of the two portions of the Service just mentioned are found in the English Book.

The Bishop next proceeds to make a solemn demand

for the personal **RATIFICATION** of each Baptismal Vow, whether earlier made as an infant or as an adult. The answer made is the last step in the pathway of Christian childhood; the final stone laid in the foundation of the Christian life. In the Roman Church (as was also ordered in the First Book), the ancient custom is preserved that each candidate be brought to the Bishop by a Sponsor as a witness to the act. The six *Versicles* which follow as the Bishop rises were in ancient use in many Offices, as in that for Holy Matrimony, the Visitation of the Sick, etc.; and are taken from the Psalms, expressing confidence, thanksgiving and prayer. The **INVOCATION PRAYER** is of immemorial antiquity, and dwells on the sevenfold gifts of the Holy Spirit, prophetic reference to which by Isaiah as lighting upon the "Rod of Jesse" was fulfilled in Our Lord's Baptism, and through Him to His faithful believers, as from the Vine to its branches. The first two gifts implored are intellectual, the second pair are moral, and the third pair devotional; making up, with that for reverence or "holy fear," the mystic number seven.

The **IMPOSITION OF HANDS,** or touch upon the head of each as he kneels, is the essence of the Rite, and is accompanied by a form of words after the manner of a Benediction. The words are very beautiful, but have not always been the same. They varied somewhat in the First Book, and the manual contact was there accompanied by the Signing of the Cross upon the forehead, followed, as here, by the *Dominus Vobiscum*. The practice then and earlier was, as in Baptism, to confirm by name, and this name might be changed by the Bishop if he deemed it an unfitting one. With us the Bishop may rise from his

Chair and pass in order before a rail-full at a time, as at the Holy Communion, placing both hands upon each head. Or he may remain seated near the Rail and the candidates may kneel before him two by two while he places his hands on the head of each, which would seem a more dignified method. The English mode where the Bishop passes by an entire rail-full, touching each head, but repeating the formula of words only once for them all, is to be deprecated except on the ground of necessity, as depriving the reception of its proper individuality.

In the **AFTER-SERVICE** the *Lord's Prayer* retains its customary honoured position, at which all kneel. The first of the two *Collects* was composed in 1549, and claims Confirmation as an Apostolic and symbolic seal of God's favour. The second was not in the First Book, and is a repetition of the Collect for Sanctification in the Communion Office. The *Blessing* (addressed to those newly confirmed), is the latter part of the Blessing in the Communion Office, and was formerly preceded by the fifth and sixth verses of the 128th Psalm. It is common for the Bishop to personally greet and address the recipients of the Rite with a word of God-speed at this point, before they depart from the Chancel to enter upon the full Christian life. After so doing, the Service, if in the evening, concludes with a Hymn and Collects.

Confirmation must never be considered as other than immediate admission to Holy Communion. To correct a too common laxity upon this point, arising from training or environment, the first of the closing rubrics enjoins that "the Minister shall not omit earnestly to move the persons confirmed to come without delay to the Lord's Supper,"

and it is well if opportunity be given at once. There should of course be no more difference in fact than there is in theory and principle between the list of those confirmed and the list of the actual communicants as borne upon the Parish Register. The second rubric, as printed in the First Book, did not contain its last clause, "or be ready and desirous to be confirmed." As now printed it is derived from a canon of the thirteenth century allowing the Holy Communion to such as are reasonably hindered from Confirmation, when there is the right spiritual preparation; as was the case with all America, in the absence of a Bishop's personal visitation, until Bishop Seabury's consecration in 1784.

It should be remembered that all Church legislation and all rubrical directions are made for the Church alone and for the use of her own members and adherents. This rubric is no exception and is of very ancient date, having indeed been made when the Church was One, and undivided by the rival schisms of to-day. It states plainly the reasonable and proper qualifications which she deems necessary for the admission of her own children to the full privileges of Communion, and it makes no declaration and passes no judgment whatever upon the present status of those Christians of other bodies who may feel desirous of a welcome at her Altars. When such regularly present themselves after a proper understanding of the Church's position, it is certainly a fair assumption that they are at least "ready and desirous to be confirmed," and they are welcomed accordingly.

The responsibility of coming, as with all other Christians, is on themselves alone, and they would, of course, be

deemed to have made right spiritual preparation, including a desire to comply with a plainly Apostolic ordinance. And this implied desire should, of course, be carried into effect at the earliest opportunity, as no thoughtful person would be willing to receive continuously the privileges of an order, religious or otherwise, whose obligations he was not willing to assume. The invitation invariably given in the Communion Office itself, "Ye who do truly and earnestly repent," etc., cannot be justly criticised in its terms by any "who love Our Lord Jesus Christ in sincerity."

Written approbation of Confirmation is on record by many thinkers outside of the Church; among them by Rev. Dr. Adam Clark, a most distinguished divine of the Methodist body, who was confirmed after he became a Methodist preacher; by the Baptist Association in 1742; by a Committee of the Presbyterian General Assembly, which speaks of it as the exercise of the authority of a Mother by the Church; and last, but not least, by John Calvin himself, who distinctly expressed the wish that it might be restored to its primitive use in the Church.

XXVII.

THE SOLEMNIZATION OF MATRIMONY.

"Which holy estate Christ adorned and beautified with His presence and first miracle that He wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God."—The Exhortation in the Marriage Service.

"Those whom God hath joined together let no man put asunder."—St. Matthew xix. 6.

BECAUSE marriage was instituted by God himself in the state of man's innocency and publicly sanctioned by Our Lord at the marriage in Cana, it is recognized by the Church as a Divine institution no less than as a social compact, by the Office for the **SOLEMNIZATION OF MATRIMONY.** The express words of Christ and His Apostles give to Holy Matrimony the character of a religious mystery, and undoubtedly it is in the wide sense a Sacrament. It is a glowing type of the mystical union of Christ with His Bride the Church, and the object of this Service is to bind man and wife together "in the Lord." It is a civil contract as well, and as such is regulated by the law of the State as essential to the well-being of society. In this ordinance the functions of Church and State meet, and the officiating Minister is bound by the first rubric of the

Office to obey every mandate of the civil law, so far as it regards the legal compact here entered into.

The Office was originally and very anciently in two parts; the Espousal (said at a previous time) and the Marriage. Taken largely from the Sarum Manual, it preserves very much of its original form and substance, as shown in the hearty sound of the Anglo-Saxon words which have not suffered by translation. The object of the publication of Banns, which is now in most localities obsolete, though proclaimed in the English Church on three consecutive Sundays, is to secure the important objects of safeguard against secrecy and the consequent discovery of impediments. Published engagements in social life afford protection of this character among classes where it is least needed. The legal obstacles to a marriage are: (1) A previous marriage where the other party is still living, except in case of a divorce for proper cause. (2) A too near relationship, as set forth in a Table of Degrees founded upon the Levitical law; which may be a limitation through Consanguinity (in blood) or through Affinity (by marriage). (3) Absence of the consent of parent or guardian where either party is under legal age. (4) Absence of the consent of either of the parties. (5) Unsoundness of mind.

The presence of friends and neighbours is greatly encouraged, not only for the expression of sympathy and sanction, but also for publicity; and, as with all other public holy Offices, the Church is the proper place for this Service. In England certain of the witnesses are required to testify their assent by signing the record upon the Parish Register. The "day and time appointed," as recited in the

rubric, referred originally to the Seasons and hours during which it was canonical to solemnize Matrimony. The Seasons during which it was anciently forbidden were the chief Festal Seasons and Fasts of the Christian Year, and a sense of fitness would still discourage the choice of the latter times for this purpose, except in emergencies. The Church of England still restricts the canonical hours to those between eight in the morning and three in the afternoon, for the purpose of securing sobriety and publicity.

The parties are to "come into the body of the Church." This was originally the Porch, but more properly the Nave, at the foot of the Chancel steps. Their entrance may be preceded by a Processional by the Choir, and their retirement accompanied by a Recessional. Social features and adornments, ushers, groomsmen, bridesmaids and the like, are welcomed, but their employment should not transgress a reverent and consistent use of the Office. The congregation are to rise and remain standing throughout as witnesses. The ancient Latin rubric specifically says, "the man on the right of the woman, the woman on the left of the man." Yet the Jewish usage was the reverse, as at the marriage of Solomon, when "upon thy right hand did stand the Queen," etc.

As Deacons are not there licensed to marry, this Office in the English Book is assigned to the Priest, and its opening **EXHORTATION** is more full and explicit than ours; which, after citing the Divine sanctions of marriage, names St. Paul's warranty for it as "honourable among all men," and, applying to it the term "holy estate," tacitly reproves an excessive admiration of celibacy. That this "holy estate" is so often violated through motives of pride, cupid-

ity or ambition, is certainly not the fault of the Church. The *Warning* at its close, addressed first to the company and then to the consciences of the parties, is most solemn and impressive. Its last words "not lawful" refer to the law of God and not of man. The State may indeed permit many things which are distinctly forbidden by God and His Church, but this is not a privilege for Christians and Churchmen to seize upon. The Minister incurs no penalty at the hands of the State for a refusal to marry any persons, as no law of this land obliges him to do so. If sufficient impediment be alleged, or be by him suspected, he may at this point demand to be reassured and indemnified before proceeding farther.

Mutual consent has always been required of the parties to a marriage, and the **ESPOUSAL** which now follows is of the essence of a solemn Vow. In its present form, both here and in the English Book, it is taken from the Salisbury Ordinal, now in the British Museum. The Minister addresses in order the man and the woman by their Christian names. The man vows love, comfort, honour, protection and fidelity during life; the woman adds to this obedience, as expressly enjoined in Holy Scripture by Christ, the Head of the Church. But, as Jeremy Taylor quaintly and beautifully says, "man's authority is love, and woman's love is obedience."

The **BETROTHAL** begins with the bestowal of the hand of the bride upon the bridegroom by her father, or, in his default, by some proper friend. The woman is recognized as naturally dependent, and passes here from one state of dependency to another—from her father through the Church to her husband. The father surrenders her to the

Church which represents God who gave her, and from the Church to whom God gives authority her husband receives her. Such follies as so often masquerade under the guise of the real rights of woman are often contrary to the true principles of the marriage bond, and too frequently associated with the teachings of infidelity.

The joining of the right hands has been from time immemorial the token of a pledge, and is here an essential part of the ceremony; they being unclasped and rejoined at each individual repetition, which is made clause by clause after the Minister, of the touching and venerable words which express yet more comprehensively the Marriage Vow. The hands should be bare, though an ancient rubric quaintly prescribes that a widow should be gloved but a maiden ungloved. The fact that troth (or "truth") is "plighted" by the man and "given" by the woman is properly to indicate the knightly initiative of the former.

Then follows the actual **MARRIAGE,** to which all before has been preparatory. Loosing hands, the parties go forward to the Sanctuary-rail, within which the Minister enters. During their progress is the proper place for the *Wedding Hymn*, if such there be; and choral music is nowhere more appropriate. A Wedding Ring, or something equivalent thereto, has been used from Patriarchal days, and was adopted by the Primitive Church from Jews and heathens alike. With it gold and silver were anciently given as symbols of dowry from the husband. The present English Book directs the gift of the Ring, "laying the same upon the [Prayer] Book, with the accustomed duty to the Priest and Clerk," and the First Book adds "and other tokens of spousage, as gold and silver." In primitive times the ring

(or signet) was a symbol of authority given to another, and it is the immemorial emblem of the constancy, integrity and eternity of Union.

The Ring is a circle and itself makes a circle, as it is given by the man to the woman, by her to the Priest, and by him to the man, who places it upon the fourth finger of the woman's left hand. This fourth finger has always been the wedding finger; an old rubric says, "because thence is a vein leading directly to the heart." To the words now recited after the Priest by the man is added in the English Book after the first clause, "with my body I thee worship" (or honour), he thus bestowing himself before his goods. The giving of the Ring seals the marriage contract, and what follows is the Church's *Avowal* and *Benediction.* The Ring was anciently and quaintly placed successively, at the name of each Person in the Trinity, on the thumb and next two fingers, with the "Amen" at the fourth.

Leaving it there for life, the wedded couple (though not so directed by rubric), kneel as ordered in the English Book at this point, at the saying of the *Lord's Prayer*, which, however, comes later in that Book. The *Collect* which follows it in the place of an ancient form called the "Benediction of the Ring," makes a touching reference to faithful Isaac and Rebecca, as the one recorded instance of single marriage in the Patriarchal age. In the First Book, following their names, occur the words, "after bracelets and jewels of gold given of the one to the other for tokens of their Matrimony." As the Priest joins their hands, he sometimes twines about them his Stole, in symbol of a true lover's knot with the Church's sanction.

A solemn *Protestation* by the Priest follows, reciting Our Lord's own Words concerning the indissoluble character of the marriage bond, and then a *Declaration* to the company of the now completed marriage, and of its essential features, which are public assent, a mutual and symbolized pledge of troth, and the ratification by the Church in the name of the Trinity; all of which is set forth with the highest dignity and authority. Doubtless *N.* is the correct symbol for "Name" wherever it appears in the Service, and it is so employed in the English Book. The cause for the change here to *M.* in the case of the man is obscure; possibly the letters have stood respectively for *Maritus* and *Nympha.*

The **BLESSING** upon the kneeling parties, which is peculiar to this Office and slightly varied in wording from the First Book, invokes upon them God's favour in this life, and looks beyond it to the Life everlasting. It implies the belief that the tie hallowed here is the nearest approach to Eden, and that it will there find a higher realization. Here the Service proper ends, and the parties retire, preceding the congregation. The English Book follows it with a Service of mingled prayer and blessing, having an Introit, and either a Sermon or a Lesson compiled from the New Testament, summing up the duties of the married state. A rubrical injunction there follows that the Holy Communion should be received at the time of the Marriage or at the first opportunity after. This practice was once well nigh universal among communicants, and is indeed most salutary and appropriate immediately after the ceremony, under proper restrictions as to time and circumstances.

There remains a word to be said upon the subject of the possible termination of the marriage relation, otherwise than by death. Divorce is in law of two kinds, *i. e.*, "*a mensa et thoro*" ("from bed and board"), a separation which may or may not be permanent; and that "*a vinculo matrimonii*," the complete and irrevocable dissolution of the bond itself. The former is unhappily often advisable and many times necessary, as the result of the feverish and unhealthy conditions of modern life, which so often especially surround the approach to the marriage relation and permit alliances which are in their very nature improper and without promise.

The latter, though allowed by the secular law in many parts of America for almost any cause, so that the facility of obtaining it has become an outrageous travesty on decency itself, is absolutely forbidden by the law of God, except for the single cause of adultery, and that prohibition is by Christ Himself. The evils of divorce are terrible, and are entailing a frightful curse upon posterity as well as on the present age. Divorce itself would inevitably be checked, and one fruitful cause of it be removed, by statutes forbidding a subsequent marriage to another, the desire for which undermines many an ill-considered contract and many an undisciplined will. The standard of Holy Scripture has always been that of the Church in this regard, and a very small percentage of her members have been chargeable with this offence against morality—a distinction which she shares with the Church of Rome. Her canon upon this subject is as follows: "No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still

living, if such husband or wife has been put away for any cause arising after marriage; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

XXVIII.

THE VISITATION AND COMMUNION OF THE SICK, AND THE CHURCHING OFFICE.

"*That if it shall be Thy pleasure to prolong his days here on earth, he may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity.*"—Prayer for a Sick Child.

THE two Offices which we are next to treat are purely private in their character and may almost be considered as one. The first, that for the **VISITATION OF THE SICK,** naturally follows the one which inaugurates a new family life. The apparent formality of this Office arises from the fact that, as here set forth, it is not designed for use at an ordinary Pastoral call, but rather for a single Visitation of a more serious and formal character which, though now rarely used, should accompany at least the graver cases of illness. As it stands it is strictly an Office for professed Church-people, and out of place to be used for those not in her communion. It implies that Pastoral visits should have features which distinguish them from friendly calls of the ordinary sort; and it is a storehouse from which to draw for the more usual needs of the sick-room, and at the same time a standing testimony to certain vital principles often so sadly neglected.

Its contents are substantially those of the English Book,

most of the Prayers and rubrics being in the ancient Service Books of the Church of England, and some of the Prayers being traceable to the Primitive Church. There are many responses in this Service, and some friends should be present to join in these portions. It is rather long, but in the First Book was still longer, having at its close a Service of anointing with oil, or *Extreme Unction*, after the manner of the Primitive Church, as mentioned in St. James' Epistle. But the reference in that Epistle is probably to a cure, perhaps miraculous, while the Roman use, which still prevails, unwarrantably exalts it into a Sacrament. It was also once accompanied by a procession of the Priest and Choir to the sick person's house, chanting the Seven Penitential Psalms.

The opening rubric is a plain intimation that the Minister is not to be allowed to learn by accident of the serious or continued illness of his parishioners. Nor should a dangerous issue be threatened before he be sent for. The Pastor's visits should be frequent, natural and welcome, both in health and sickness, and a sick-bed is not the best place to make the first preparation for impending death. Holy living is the best preparative for holy dying, yet every sickness is a renewed summons to seriousness of purpose, and even death-bed repentance is not impossible. St. Augustine pithily remarks, "One was thus saved by Christ that none might despair, and only one that none should presume."

The first words are a *Salutation of Peace* at entering, followed by a recital in the sick-room of the first *Deprecation* of the Litany, which was in the First Book an Antiphon to the 143d Psalm; and then the triple *Kyrie* and the *Lord's*

Prayer and special *Versicles*, similar to those in the English Marriage Service. The two *Collects* which follow contain expressions familiar to us in the Occasional Prayers for a Sick Person and for those in Affliction. The second was very quaint in its form in the First Book, referring to "Peter's wife's mother and the Captain's servant," and to "Thobie and Sara" in the Book of Tobit.

A double *Exhortation* succeeds, the latter part of which, a Homily on Hebrews xii. 6–10, is omitted when the patient is very sick. This leads naturally to the recital of the *Creed*, after the manner of the Baptismal profession, made in the interrogative form by the Minister, and assented to briefly but firmly by the sick person. It is worthy of note that this translation of the Creed is older than the ordinary form and differs from it by the addition of the words "only-begotten," "at the end of the world," and "after death," and the substitution of "flesh" for "body"; words which strengthen the affirmation of Catholic dogma in these respects.

After examination as to the *Faith* comes one (rubrically indicated merely), as to the exercise of *Repentance* and *Charity*, on the well-worn lines of the Church Catechism. Then comes a most practical Admonition "as he shall see cause," for a timely settlement of the sick man's temporal estate, as far as may be, and for the making of his last Will and Testament; both of which are here also enjoined to be kept often by Ministers before the minds of their congregations while yet in health. To this is added that sick persons who have ability must be earnestly moved to be liberal to the poor, a duty so generally neglected in unclouded days.

These perfectly self-evident duties suggest to us the thought of the hundreds of ways in which the works of consistent Christians may follow them if their "gifts to the poor" and other benefactions are "lent to the Lord" in due season. And that there may be no failure in this regard and no opportunity left for the misconceptions, prolonged disputes and wasteful litigation which are so commonly consequent on the death of the rich and which so often violate their wishes, how infinitely wiser would it be, as well as productive of how much satisfaction to the giver, were *bequests* converted into *gifts* during his own lifetime? Such thoughts gain trebly in force in these days of repeated accumulation of fortunes so vast that the State may well take cognizance of *public* rights in inheritances thus entailed, and rule that possessors of great wealth are rightly to be considered only as its *trustees* for the general welfare.

In the English Book the sick person is next to "be moved to make special Confession of his sins, if he feel his conscience troubled with any weighty matter," and is then absolved in the most authoritative form used by that Church. We proceed to the recital of a wonderful *Collect* fourteen centuries old, itself originally an Absolution and much more ancient than the one just named. The *De Profundis* Psalm, even better than the 71st which stands here in the English Book, expresses spiritual trust and confidence in the hour of physical weakness. The *Antiphon* (or response) to this Psalm is in the most exquisite vein of this very ancient usage, applying the foregoing supplication through the merits of Christ's precious Blood. The *Blessing*, which until 1662 concluded the Service, dates

from 590 A. D., and is now followed with particular tenderness by the *Commendation* of the Aaronic Blessing.

Before this, however, may be inserted any of the seven *Prayers* which follow, of which the English Book has but four; and which blend with the entire Office in manifesting, as Newman wisely says, "holy fear's stern glow" that deals with spiritual facts as ultra-Protestantism does with mere feelings. Two of these Prayers, the *Commendatory Prayer* and "*O God, whose days are without end,*" are especially familiar and dear to Churchmen. The latter is the composition of Bishop Jeremy Taylor, "the modern St. Chrysostom." It would be well if the former were memorized by all; for any may at some unexpected crisis be called upon to say it on behalf of another.

The prefatory rubric to the **COMMUNION OF THE SICK** recites the duty of its frequent reception in public, that Christian people "may, in case of sudden visitation, have the less cause to be disquieted for lack of the same." When privately administered through necessity, "timely notice" is to be given of desire, and "two at the least" are required to receive with the sick person, except that in time of contagious sickness, when danger prevents others, the Minister alone may communicate with him at his special request. When the Holy Communion is administered in connection with a formal Visitation, the preceding Office is cut short at the Psalm and continues with this Office, which begins with the special *Collect, Epistle and Gospel.*

When used, however, with aged and bed-ridden or dis-

abled persons, as is provided in the final rubric, those for the Day are substituted. It is highly desirable that the unnatural habit of mind which so often looks upon a private Communion as little less than a passport to the next world, should give place to "the comfort of a reasonable, religious and holy hope" which its reception so encourages. The Collect here prescribed was composed in 1549, and the Epistle (but two verses), is the opening clause of the passage from the Epistle to the Hebrews which is the basis of the second part of the Exhortation in the preceding Office. The Gospel, also very brief, is Christ's declaration of His own gift of eternal life. Resuming at the Invitation in the Communion Office, it proceeds thence throughout, except that, as directed in the third of the closing rubrics, a form still further shortened may be used in cases of emergency, beginning with the Confession.

Sufficient mention has already been made, at the end of the last chapter on the Communion Office, of the primitive practice of Reservation of the Sacred Elements in the interests of charity and reason. This was distinctly ordered to be done in the First Book, in the rubric to this private Office, "if the same day there shall be a Celebration in the Church"; or, if the Holy Sacrament is to be ministered the same day to more than one sick person, then to "celebrate" in but one case and "reserve" for the rest.

In any event, "all things necessary being prepared" signifies that a reverent and decorous solemnity in surroundings is to be secured, as far as possible. The Priest is vested in his robes as in the Church, and "fair, white

linen" supersedes and hides for the time all unhallowed, worldly and common uses, even as a true devotion may transfigure even the meanest environment. In every Parish suitably furnished, a private Communion service of the sacred Vessels is provided, which is both precious and portable. As always, the Priest is the first to receive, and from obvious motives of propriety and health the sick person is the last to commune. The last rubric remaining to be considered sets forth with great emphasis the truth that, as God is not bound by His own limitations to us, so the failure through "any just impediment" to receive this Sacrament outwardly shall not invalidate its benefits to the sick, who bring to it the requisite spiritual desire and preparation expressed in Holy Scripture. None can study these Offices prayerfully without being convinced of the constant need and opportunity for spiritual service by the laity among those who suffer from the countless bodily "ills that flesh is heir to," and also of the great apparent lack of recognition of this Christian duty.

The use of some Service after Childbirth is most ancient, and was probably derived from that of the Elder Jewish Dispensation, which blended the ideas of Purification and Thanksgiving. The peculiar sanctions for the association of a public religious Service with this event are, that both the bestowal and the withholding of the priceless gift of children is from God alone; and that the pain and sorrow consequent thereon are legacies to woman of the first transgression by which sin came into the world.

Our Office for the **CHURCHING OF WOMEN** (called in the First Book "Purification"), is taken from the Sarum

Manual, where it was said at the Choir door, the Priest at its close leading the woman by the hand into the Church. The phrase of the present rubric, "decently apparelled," is a reference to the ancient practice of wearing a veil. In the opening *Address* to the kneeling woman the First Book added (after the word "deliverance") "and your child Baptism," implying that the child had already been baptized; and the rubric then directed that she should now "offer her Crisome" (her babe's white Baptismal robe).

A part of the joyous 116th Psalm (the 127th in the English Book) is then said by them together as the woman still kneels, followed by the Lord's Prayer (unless in connection with the Daily Service) and the *Versicles*, as in the Visitation of the Sick. The Office closes with the *Collect*, which is the same as that among the Occasional Thanksgivings. No time is assigned for this Service, which is indeed now but little used, there being rubrical permission to substitute for it the Collect just named, as a part of the Morning or Evening Prayer, the woman being present. This is sometimes said at the time of the child's Baptism, and she is directed to make a Thank-offering for "the relief of distressed women in child-bed." It is furthermore directed, as being peculiarly "convenient" (*i. e.*, suitable), that, if there be opportunity, she receive the Holy Communion as her highest Sacrifice of praise and thanksgiving.

XXIX.

PRAYERS AT SEA, THE VISITATION OF PRISONERS, AND FAMILY PRAYER.

"*They that go down to the sea in ships, and occupy their business in great waters; these men see the works of the Lord, and His wonders in the deep.*"—Psalm cvii. 23, 24.

"*Go not far from those, O Lord, whom Thou hast laid in a place of darkness, and in the deep.*"—Prayer in the Visitation Office.

"*In particular, we implore Thy grace and protection for the ensuing day.*"—Morning Prayer in Families.

THE two Offices which lie between the Churching Office and that for Thanksgiving Day are printed in smaller type than the others, on account of the rarity of their use in individual experience. Neither of them is in the First Book, and the **FORMS OF PRAYER TO BE USED AT SEA** were not added to the present English Book (where they follow the Psalter and precede the Ordinal) until 1662, they having been compiled by Bishop Sanderson after England had become a great naval power. As there is no Church Establishment in America, and as we have comparatively few Chaplains in our Navy who are Churchmen and also a relatively small merchant marine, they are less used as yet than in the British Service. The public disgrace of inadequate religious provision for sailors while in active service is partially atoned for, so far as the

Church is concerned, by Seamen's Missions, and Chapels for seamen on shore, or floating Bethels, in some of the larger ports, and by gratuitous distribution of Prayer Books. On British steam merchant vessels of the larger sort the captain habitually reads the English Service on Sunday, and by our first rubric the Daily Service at sea is that of the Prayer Book, with the Special and Occasional forms which follow.

Two appropriate *Prayers*, one of them familiar elsewhere, are provided for use in war-vessels, followed by such as are fitting for all vessels in severe storms. The first of these quotes the Apostles' cry of distress, and the second that of Hezekiah; followed, when time presses, by brief ejaculatory Prayers and Kyries, addressed expressly to Our Lord and Saviour. If the danger be imminent, such as can be spared from duty are to be summoned together for the *General Confession* and the *Absolution* of the Communion Office (if there be a Priest on board), followed by the *Lord's Prayer*. The Prayers before and during a battle are both general and individual, and dwell on God's justice as well as on His power, asking only what accords with His sovereign will.

Thanksgiving Psalms and *Collects* are provided, to be used after a Storm and also after a Victory. In the former case the Psalms are from the 66th and 107th of the Psalter, the former being a *Jubilate* (peculiarly thankful), and the latter (a Psalm of Life) dwelling in part on the dangers and deliverances of the sea. The "Hymns of Praise" in both cases are composite in their character, being made up from many Psalms; and all are long, implying by contrast a peaceful spirit and abundance of time. The

first Collects are alternative, one presupposing imminent peril and the other in a calmer tone. After the Hymn of Victory may be said the *Te Deum*, a national Hymn of the loftiest character, and the final Collect before the Grace is addressed to God as the "Sovereign Commander of all the world."

The **VISITATION OF PRISONERS** is not in the English Book, having been taken from the Prayer Book of the Church of Ireland at the first American revision, and being composed in the diffuse style of the eighteenth century. At the time of any Service of Morning or Evening Prayer with prisoners generally, the *De Profundis* Psalm is substituted for the *Venite*, with either one or two Special Prayers, as indicated, after the Collect for the Day. As the object of imprisonment is reformatory as well as punitive, these changes give a more penitential character to the Service.

In cases of great crimes, the criminal is to be visited "when notice is given," for a special and private Service of Prayer, which begins with the first *Litany Deprecation*, the *Kyries*, the *Lord's Prayer*, and appropriate *Versicles*. The succeeding *Exhortation* embodies a part of the first Warning in the Communion Office, and inculcates, with great particularity and solemnity, the duties of repentance, faith, forgiveness and restitution. The word "tender" (meaning *value*), in the fourth paragraph, has long been obsolete. The interrogative form of the *Apostles' Creed*, and its response, is followed by a particular oral examination and admonition concerning the crimes charged against the prisoner, with an exhortation to confession of them as

a preparative to reception of the Holy Communion when it may be proper to administer the same. The *Miserere* Psalm follows, both kneeling, and the Service closes with any or all of the appended *Collects*, or other Prayers judged proper. Two of these Collects are taken from the Office for Ash-Wednesday, and the whole Service bears a marked resemblance in construction to that for the Visitation of the Sick.

With condemned **CRIMINALS UNDER SENTENCE OF DEATH** a distinct Service is used, beginning with an *Exhortation* which is terrible in its mingled severity and pleading, and closing with an appeal for resignation and composure under God's will, based on the discharge of the duties before indicated. The Minister then proceeds as in an ordinary Visitation, urging the criminal to a confession of the crime for which he is to suffer, and to a revelation of any "combinations in wickedness" of which he may be cognizant. If he confess, proper satisfaction to those wronged is to be inculcated, and "the pardoning mercy of God" is then to be declared to him in the words of the Communion Absolution.

Two most impressive special *Collects* follow, one of them appealing to the conversion of the repentant thief upon the Cross; and to these are added, as in the Visitation of the Sick, the beautiful *Antiphon*, "O Saviour of the world." With awful impressiveness the Minister then rises to repeat the uninspired portion of the first *Anthem* said in the Burial Office at the open grave (before which the criminal now stands), closing with the same form of *Blessing* and *Commendation* as in the Office for the Sick. In case the criminal is entitled to receive the Holy Communion,

a special (very brief) *Altar-Service* is provided, the Gospel being the same as in the Communion of the Sick.

At the time of Execution, entire discretion is left with the Minister as to devotions, but any public profession or declaration is deprecated as not to edification. A "Prayer for Imprisoned Debtors" once stood at this place, but such a punishment is long since obsolete. Perhaps no Christian duty is more generally neglected by laymen than the humane one, set forth in these Offices, which, without hope of temporal reward, is specially named by the Master as a title to His favour. It may well be undertaken by organized effort, and thereby secure the regularity and efficiency which must be lacking if left entirely to individuals.

Strange as it may seem there is no provision made in either English Book for **FORMS OF PRAYER TO BE USED IN FAMILIES.** These dear and familiar words were added at the first American revision, and are substantially derived from Gibson, Bishop of London. In addition to the semi-daily private devotions which (at the least) are necessary for all Christians, and to which concerted noon-day intercessions may well be added, the Church here sets forth forms for use in the family circle. The family was the first estate ordained of God, and from it Church and State alike have sprung. The home is the great training-ground of character and the seed-bed of moral and religious life; and nursery guidance and prayer at the hearthstone lie at the tap-root of all the religion of the family.

As still with the wandering Sheikhs of Arabia (the

lineal descendants of Abraham, the father of the faithful), it is the inherent right, privilege and duty of every parent to be the priest of the household, and this function need not be deputed even to an actual Priest, when such an one is beneath its roof. The same rules should govern the saying of Grace before every meal at the family board, the common and habitual meeting-ground of all its members; when the thanks which would not in courtesy be withheld from a stranger are to be rendered to "the Giver of every good and perfect gift" for the daily sustenance of our perishing bodies.

The forms here set forth may be taken as models, for which others of a well-appointed sort may be substituted; and of these there are many Manuals of a varied character to be had. Where it is practicable the household servants should be allowed to share this privilege. The rubric enjoining occasional readings from the New Testament is to be considered as only a minimum of prescription. Households are differently circumstanced, but where the determination exists there are few which cannot sustain a daily or semi-daily reading from the Testaments (Old or New), for which the daily Lectionary furnishes a thoughtful and ample guide. If there are children, these readings may pleasantly and profitably be made responsive.

In the Morning form here given, God's mercies for the night past are acknowledged, self-dedication is made anew, and Divine grace and guidance are besought for the coming day. At Evening, confession of the day's shortcomings is followed by a Prayer for pardon and grace, intercession for others is mingled with thanksgiving for our own manifold blessings, and protection is im-

plored for the coming night. The *Lord's Prayer* and the *Apostolic Grace* are constituent portions of these abbreviated forms of the Daily Service.

XXX.

THE BURIAL OF THE DEAD.

"I am the resurrection and the life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die."—St. John xi. 25, 26.

"I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours."—Revelation xiv. 13.

REVERENT **BURIAL OF THE DEAD** was and is universal even among the heathen, but the early Christian Rites were so distinctive that they became powerful influences in the conversion of the Roman Empire. To attack the hope of resurrection thus manifested was one cause of the choice by persecutors of martyrdom by the ordeal of fire. Christ's own burial became the pattern, and interment in caves and tombs was common in the early Church. In Rome the Catacombs, huge underground labyrinths begun by heathens, were completed and used by Christians as hiding-places of refuge and worship as well as of sepulture, and countless evidences of the latter still exist. Care was taken whenever possible to provide Christian cemeteries. Burial Services were simple and devout, free from the expense and ostentation so common to Orientals, accompanied with hymns and hopeful em-

blems, showing a reverent care for the body, but devoid of superstition.

Our present Office has no equal in Christendom, and shares with that for Matrimony the tribute of being largely borrowed by other religious bodies. It is in absolute harmony with Holy Scripture, full of a severe yet simple grandeur and of lofty faith, and variations only mar its beauty. It is derived from two ancient Offices, that of the "Commendation of the Soul" which was said in part at the home, and that of the Burial proper at the Church and grave. That it was compiled in times of strict and pure discipline is evinced by its opening rubric, which provides that three classes must forego its special consolations. Another Service, with the Bishop's approval, such may have, but not this, which is manifestly inapplicable to the unbaptized, to those formally excommunicate, and to suicides. The first class were never admitted to the express privileges of the Christian Covenant, the second have been cut off from it, and the third have voluntarily removed themselves from the sphere of its sanctions. If suicide was caused by insanity, discretion in use lies with the Minister, who should be guided in this respect by the legal verdict of a coroner's jury. As to the first case he would perhaps be justified, in these days of ecclesiastical confusion, in assuming the fact of Baptism unless put upon his guard.

The **INTRODUCTORY PORTION** of the Office is now generally preceded by brief selected Prayers offered at the home, and far too often the entire Service is held there, though the Prayer Book makes no such provision. If this must be the case, attending Church people should see to it by previous preparation that the Service is not deprived

of half its impressiveness for lack of proper responses. But a due sense that God's house is the natural home of all the baptized, and that Christian consolations are preëminently there imparted, will, in addition to motives of reverence and convenience, carry conviction that there is the proper place for the Burial Office.

Almost universally if one of the Clergy, and sometimes with the laity, the body lies in the Church Porch during the night previous to the last Offices. Unless there is a pressing reason, such as death from contagious disease, for holding the entire Service at the grave, its beginning should be at the Church. The wording of the second rubric reveals the fact that the Churchyard, where the dead were laid, anciently surrounded or adjoined the Parish Church, as is still so common in England. In the First Book the entrance is named as "the Church stile" (or Lych-gate), of which there are still examples left in the Mother country.

With us the Minister, perhaps accompanied and preceded by the Choir (if vested), meets the procession at the Church door, and thus goes before it to the Chancel, reciting or intoning the *Opening Sentences*, of which the last was added in 1549, the others being of still more ancient use. This glorious threefold group of Sentences which has fallen with such impressiveness on so many thousand stricken hearts, and illustrates such sublimity of faith in a risen Redeemer, is taken from both Testaments. The words "I am the resurrection and the life" are those of Our Lord to Mary at the grave of Lazarus; and the prophetic utterances of faithful Job, in the very dawn of human history, combine with that of the Apostle Paul to Timothy in supplementing them with the accents of hope and resignation.

The first two of these Sentences were anciently chanted each evening while the corpse lay unburied.

Arrived at the Chancel, the Minister takes his place in the Choir, while the body is left just below in the Nave, with the feet toward the Altar, as toward the East at the grave. If the dead be one of the Clergy, the body lies in the Choir, and the more correct use places the feet to the West in such a case. Every Parish should be provided with a suitable *Bier* on which the body is to rest, and a *Pall* of purple or white, with its emblazoned Cross, with which to cover the coffined remains of all its dead, rich and poor alike. One or both of the *Selections* from the 39th and 90th Psalms now follows, in the Psalter version—the one that of David when in sore trouble; the other of Moses after the wanderings. The English Book gives both Psalms in full, while the First Book has yet others for use "either before or after the burial."

The *Lesson*, which in the First Book was said at the grave, has been in use here with other parts of the New Testament from primitive days. It is the latter part of that great fifteenth chapter of the first Epistle to the Corinthians which contains the most explicit and triumphant teaching in the Bible on the great allied truths of the Incarnation and the Resurrection. In the English Book no further direction is given until the interment. With us a *Hymn or Anthem* may follow, and, at the Minister's discretion, the *Creed* and any fitting *Prayers* from the Prayer Book. The solemn profession here of the Christian Faith by the living is an eloquent recognition of the Communion of Saints.

If the Holy Eucharist be celebrated, as is common at

the burial of one of the Clergy, and may well be equally so in the case of faithful laity, the proper time for the Office is after the Hymn, while the body (in the robes of office if one of the Clergy), lies among the worshippers. The custom is most appropriate and beautiful, and its observance at the burial of martyrs was the origin of Saints' days. It is a commemorative act for the dead as well as the living, and is a source of the highest comfort to those who mourn. Such an Office was prescribed in the First Book, whose Introit was the Psalm "Like as the hart," with a distinct Altar-Service, the Collect being the last Prayer used by us at the grave. If there be a Sermon (a thing most rare, since the whole Office is grandly impersonal and addresses itself almost wholly to the living), its place is here as a part of the Communion Office.

At the last *Hymn*, a beautiful custom is for the robed Choir to gather about the Bier in the form of the four arms of a Cross, with the Crucifer at the head facing East, and the Minister facing the congregation at the foot. At this point comes a part or the whole of the remaining Service (comprehensively called the **COMMITTAL** and designed for the grave), when, as allowed by the final rubric, it is used in the Church "for weighty cause." Such cause often exists in cities and large towns where cemeteries are distant, or where the conditions of climatic exposure are dangerous to the survivors, and especially to the Clergy whose desire to show sympathy often subjects them to too severe a physical test. In such cases the actual interment may be entirely private, or perhaps accompanied by rites other than those purely religious. Whenever the procession re-forms for the grave, the corpse and its bearers are fol-

lowed to the Church Porch by the Choir and Minister, who precede the mourners.

At the grave (the Minister being vested), the Service begins with an *Anthem*, peculiar to Anglican use, and once used as a Compline Hymn, which should be sung or said by those present with the Minister, and not by him alone. Nor should it await the final lowering into the grave, as is too common, but is to be used "while the corpse is made ready," and so gain in solemnity while affording relief from needless distress. It begins with the first two verses of the fourteenth chapter of the Book of Job, translated for this Service, the remainder being probably the composition of Notker, a monk of the ninth century at St. Gall in Switzerland. It is said to have been suggested to him by a circumstance similar to the "dreadful trade" of the samphire-gatherers on the Dover cliffs, which prompted to Shakespeare so noble a passage in King Lear.

The strains of this awful Hymn, "In the midst of life we are in death," were adopted in the Middle Ages both as a dirge and a battle song, until superstition attached to it so great a power that the Synod of Cologne, four hundred years after, forbade its use. The great commentator Blunt eloquently says of it: "When sung to such strains as befit its beautiful words, this Anthem has a solemn significance, and at the same time a wailing prayerfulness, which makes it unsurpassable by any similar portion of any ritual whatsoever. It is the prayer of the living for themselves and for the departed, when both are in the Presence of God for the special object of a final separation (so far as this world and visible things are concerned) until the great Day. At

such a season we do not argue about prayers for the departed, but we pray them."

The Committal, or Commendation to God's care in consecrated ground, is a very ancient custom. In the Eastern Church it is accompanied by the words, "The earth is the Lord's, and the fulness thereof," etc., implying that the earth is sown with bodies as is Paradise with souls. In the First Book the soul was here commended to the Father, but with us it is recognized as already with Him. Originally it was the Minister who cast the earth upon the body at the words which recall the primal curse, but now any bystander may do so, suggesting the thought that the turn of any may next follow. In Burial at Sea a slight variation is made to meet the varying conditions, as set forth in the form at the end of this Office. The act itself is the last symbolic confession of mortality, but the cry of human weakness is stilled by the solemn Commendation.

The closing words of the Committal lead the sorrowing heart from the solemn words of the royal preacher in Ecclesiastes to the triumphant declaration of Christ's Second Coming, in St. Paul's words to the Philippian Christians. The sublime strains of the second *Anthem* (in Cranmer's translation) are those heard by St. John in the Isle of Patmos, following the Vision of the Lamb in glory. They are not preferably said by the Minister alone, but joined in by those with him. These hopeful words are often said over the unconscious bodies of very imperfect Christians, who perhaps need all our charity. But who are we that we should judge? And, unless belonging to one of the three classes for which the whole Office is improper, they are still Christians at least in membership. It is said of those

"who die in the Lord" that "their works do follow them." We are all alike sinners, and our "sure and certain" hope of immortality is a common one to all who profess His Name.

After the responsive *Kyries'* cry for mercy comes the *Lord's Prayer* without its Doxology, and then two final *Collects*, both very beautiful, from the Reformation period. The first is a Prayer of victory over natural grief, and boldly expresses our confidence in the present felicity of the Intermediate State, which Dives so anxiously begged that his still living brethren might win. The second is called "*the* Collect," as being that used in the Eucharistic Office of the First Book, at a Burial. It names God as the Father of our Lord, claims Christ's own Words and those of St. Paul, and is a wonderfully earnest supplication for us who remain, that we may win the rest of Paradise and at last an unworthy place at God's right hand. One or both of these Prayers may be used, and the final words are those of the *Apostolic Grace* which were added in 1661, its words "us all" undoubtedly including the departed as well as the survivors. The *Additional Prayers* provided at the close include one especially applicable to the death of children; and it is certainly to be regretted that reverence for the dignity of the Office as it stands has prevented more adequate provision for these peculiarly grievous losses, which appeal so pitifully to sympathetic and sorrowing hearts.

The doctrines of the Intermediate State and of the Resurrection have been dwelt on in the Creeds, and the custom of interment with the feet to the East was earlier referred to. The Burial Office may be said by Lay-readers, as a work of mercy, like parts of the Visitation of the Sick or of

Prisoners. Flowers have their proper and elevating influence at funerals as in themselves emblems of the Resurrection, but they almost cease to be such when tortured into unmeaning pillows or harps, or worse still into broken columns and kindred devices which in so far leave our theology to well-meaning but untrained florists. Akin to such monstrosities and still more reprehensible are the purely pagan symbols like the inverted torch and cinerary vase with which Christian cemeteries are filled.

Happily the day of unrelieved gloom at funerals, scarcely less repulsive than the hired mourners and noisy ostentation of the East, is passing, to be replaced by usages betokening simplicity, naturalness and faith, as becomes those who believe that death, painful though it be to the bereaved, is but an incident in an endless life. The abandonment of an undue indulgence in raiment of the most sombre black, and the use of coffins with a less hopeless shade of covering are indications of a healthier public sentiment, now becoming emancipated from the undertaker's absolute sway in such matters. And with these ought to disappear the tolling of Church bells at funerals, which often has a depressing effect upon the sick. Inordinate expense too at such times, especially among the poor, is, let us hope, to be abandoned as more rational ideas break in upon this and other practices which are really born of superstition rather than of true reverence. Another gain will be made for principle as well as health when an unnatural and hopeless care ceases to be expended upon the perishing body in the use of metallic caskets or other devices, whereby it is temporarily retarded from "returning to the dust as it was." The sanitary argument for

cremation may be strong in some cases in populous centres, but the deepest Christian sense will cling to the retention of a last resting-place in our Mother Earth, whence violets spring.

Loving thoughtfulness for our dead will always prompt us to erect monuments in stone or brass to their memory; but it is worthy of reflection whether even this may not be carried to too great an extent. Memorials which are in themselves useful and live on in helpfulness to others, like the adjuncts and adornments of a Parish Church, or better still the endowment of education or charity or worship, are best of all. And every congregation which has among its members the very poor who can not procure for their loved ones six feet of earth outside the pauper's lot, should see to it as an act of Christian charity, that the Church itself possesses a final resting-place for such in God's acre, "without money and without price."

XXXI.

THE ORDINATION OF DEACONS AND PRIESTS.

"*And they chose Stephen, a man full of faith and of the Holy Ghost,* * * * * * *whom they set before the Apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied* * * * * *; and a great company of the Priests were obedient to the faith.*"—Acts of the Apostles vi. 5–7.

"*Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*"—St. John xx. 23.

ALL that follows in the Prayer Book (as familiarly so called), forms no part of the American Book of Common Prayer *under a strict construction*, and it is so indicated in its Table of Contents. The Offices hereafter recited are of occasional use and therefore printed in smaller type, and their rendering is limited to the powers of the highest Order of the Ministry, they being such as were accordingly embraced anciently under the name of "The Pontifical." The first section of these was not adopted in America until 1792 (three years later than the Prayer Book proper), as indicated by its separate Ratification, but is substantially the same as the corresponding English Offices. Though long bound together with the rest of the Book, this part, called **THE ORDINAL**, was originally printed by itself, and hence contained a repetition of the Litany and the Holy

Communion, which are integral parts of its Offices. This repetition still continues, though the Holy Communion does not here comprise either the Warnings or the Additional Collects; and both that and the Litany are to be rendered here by Bishops only.

The Ordinal consists of three distinct Services, constituting a series, *i. e.*, the Form and Manner of **MAKING DEACONS,** of **ORDERING PRIESTS** and of **ORDAINING OR CONSECRATING A BISHOP.** These are the three Holy Orders of the Christian and Apostolic Ministry. A Deacon is said to be in Partial Orders and a Priest in Full Orders, while a Bishop transmits Orders. The names of the three Orders *as bodies* are the Diaconate, the Presbyterate or Priesthood, and the Episcopate. The authority for transmission of the gift of Orders lies with the Episcopate alone, and is derived in unbroken succession from the Apostles themselves, who in turn received it from Our Lord Jesus Christ, the Supreme Head of the Church. The acceptance of these truths rests upon warrant as strong as that for Infant Baptism or for the sanctity of the First Day of the week.

The comprehensive and masterly Preface to the Ordinal is the work of Archbishop Cranmer. The appeal is to the record of human history, and the verdict here recorded is, after investigation, seriously challenged by none whose candour and intelligence command respect. "It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church." And to this stream of blended Divine and human history the Elder Dispensation brings its world-old tribute, in the analogous and pre-

figurative threefold Ministry of the Hebrew Church which, when joined to the Patriarchal Dispensation which preceded it, makes but one divinely-organized Church in the world from the day of faithful Abraham.

As the first Bishops were the Apostles, so the germ of the Priesthood was in the Seventy who were sent forth two and two by Our Lord, and the first Deacons were the "seven men of honest report," named in the sixth chapter of the Acts, of whom the holy St. Stephen was one. As long as the first Bishops composed the Apostolic College itself, Priests were temporarily called Bishops; but at the death of the Apostles their successors, not willing to assume the dignity of the original Twelve, received the title of Bishops, and the second Order took the name of Priests or Presbyters, which it has ever since retained. The third Order has never varied its name, and the functions of all three have been unchanged from the beginning. Our Lord himself is called in Holy Scripture both Apostle and Bishop, Priest and Deacon, and Bishops are styled the "angels" (or messengers) of the Churches in the Apocalypse.

The choice of a Minister to serve them rests with the individual congregation through their representatives, but his Ordination to the functions of the Office itself is vested in the Episcopate alone. Deacons are ordained before appointment or election to a specific post of duty, but a Priest must be provided with work before his Ordination to the Office. His election to parochial duty is made by a Parish Vestry, or he is appointed to a mission-field by a Bishop. A Bishop is either elected by a Diocese or chosen by the collective Episcopate from the members of the Priesthood; and is afterward consecrated to this higher

Office. Thus, though St. Paul was miraculously called, and preached long before the other Apostles recognized him, still neither he nor Sts. Barnabas, Timothy nor Titus, though chosen by Apostles, were *called* Apostles or Bishops until after receiving the Laying-on of Hands.

When Orders are once conferred they are thereafter indelible. Their possessor may be subsequently inhibited, suspended or permanently deposed from the active exercise of clerical functions, but however unworthy he may be, and though he may engage in other pursuits, their character has been stamped upon him for life by the Church, and in case of his restoration no re-ordination is required. No Church of England Clergyman can sit among the laity as a member of the Lower House of Parliament, unless he have renounced his Ministry.

The functions of the three Orders vary and are progressive. Connected with them are manifold duties involving degrees in rank and variations in title, which however do not infringe upon or add to this threefold gradation. Such titles are Canon, Dean, Suffragan, Coadjutor, Cardinal, Archbishop, Metropolitan, Patriarch, Presiding Bishop, Primate; which indicate classes of administrative labour or priority in official distinction in the two higher Orders of the Ministry, but are not in themselves Orders. Thus the Archbishop of Canterbury is the Primate of the English Church; as the Senior Bishop (in order of consecration, unless he have resigned his jurisdiction) is of the American. In the wider sense Orders is a Sacrament, though limited to a single body of men and not of itself conveying the grace of forgiveness to its recipient.

Around the essence of these three Offices, which is the

tactual transmission of grace and authority in relative measure through the Imposition of Hands by members of the Historic Episcopate (as originally by the Divine breath of the God-man), has sprung up more than one extended and impressive form of Ordination. "In this [National] Church," as in the Church of England, no other form of "consecration or ordination" is recognized as lawful save that which is "Episcopal," whether administered here in the first instance or originally received elsewhere. The questions of validity and parity of Orders are to be considered entirely apart from questions of doctrine; and Ministers of Churches like the Roman (whose presumptuous and false additions to the pure Faith have long placed her out of the pale of inter-communion), would, on abjuration of their errors, neither need nor receive re-consecration in order to minister at our Altars.

The *Deacon* is the *Server*. He fulfils such special works of mercy and charity as may also be performed by a layman, such as visiting and relieving the sick, the poor, the friendless and the prisoner, instructing the young, and burying the dead; and, like a Lay-reader, officiating in the Daily Service and reading approved Sermons. Beside these duties he baptizes, marries, assists the Priest in many ways (including the Celebration of the Holy Eucharist), and may preach his own Sermons if duly licensed thereto by the Bishop. He is responsible directly to the Ordinary, or subordinately to a Priest if serving in a Parish.

The *Priest* is expressly the administrator of the Sacraments and succeeds, in the sacrificial duties of the Christian Ministry, to those functions which were defined, under the Mosaic economy, by the term *Cohen*, and in the Latin

and Greek by *Sacerdos* and *Hiereus;* functions which may be traced through the recognized Priesthood of mysterious Melchizedek to the accepted offering of righteous Abel. He is the Pastor of his flock and has full spiritual oversight and charge of his congregation and of the scattered members of his Cure. He is also Preacher as well as Pastor and Priest, and the exercise of the Prophetic office is not the least of his sacred obligations.

The *Bishop* is the *Episkopos* or *Overseer*, and his duties are mainly those of superintendence, organization and leadership. He does not abdicate or minimize his priestly and prophetic functions on entering the Episcopate, but superadds to them "the care of all the Churches" within his See. He is the authorized Layer-on of Hands in Confirmation and Ordination, and is the chief Missionary of his jurisdiction.

These respective duties, which stand in turn for Service, Sacrifice and Oversight, for Pastorship, Prophecy and Rule, are the continuance in these latter days of that work of Church organization which is clearly outlined in the first volume of Church history, the Book of the Acts of the Apostles. And this primitive history cannot fail to have been the result of the Divine instruction, otherwise unrecorded, of the Risen Lord, during those great Forty Days in which He taught His disciples in the "things concerning the kingdom of God"; that kingdom which is peculiarly the Apostolic Church, deriving authority from above.

For admission to this Ministry the candidate must be "called, tried and examined." Before becoming a formal Candidate he must first be a Postulant, and furnish at different stages of his progress explicit testimonials from

Priests and laymen. These should be most carefully weighed, and concern his peculiar fitness no less than his freedom from reproach. After the previous acquirement of a collegiate training or its equivalent, full provision is now insisted on, in theological seminaries and divinity schools or otherwise, for a learned Ministry. In all preliminary requirements the greatest care is exercised through the approving of character and the lapse of time necessary to equip for a thorough examination in the requisite branches, under a Bishop's direction. And still the standard is kept carefully high even in case of those Clergy trained in other systems, who, after perhaps many years of faithful and highly intelligent and successful service there, at last, as is so often chronicled, seek our own.

The canonical age for admission to the Diaconate is twenty-one years (in England twenty-three), to the Priesthood twenty-four, and to the Episcopate thirty. The candidate must be at the outset "learned as the Canons require," which is an amplification of the simpler phraseology of the English Book, "in the Latin tongue." The ordinary "times appointed" for the two lower Orders are the quarterly Ember or Ordination Seasons (already explained elsewhere), but these may be set aside by the Bishop, "on urgent occasion," for some other day. "In the face of the Church" indicates great publicity and reverent preparation. In Sees where, according to the normal order, Cathedrals exist, as will some day be our rule and not the exception, there in the Bishop's Church would seem the fitting place for this high solemnity, though any Parish Church or Seminary Chapel is of course proper. Bishops may be consecrated at any time and place fixed by appointment of the

Presiding Bishop, one of whose duties is to "take order" in these matters. The time chosen is very generally a Sunday or Holy-day, and it is invariably so by rubric in the English Book.

Each of the three Forms of Ordination is a Morning Office, as the Litany and the Holy Communion form parts of them. In each case Morning Prayer is to be said previously, preferably at an earlier hour as a separate Service. The major part of all three Offices, with a few indicated exceptions, is to be taken by a Bishop, and the Sermon, in case of the first two, is addressed specifically to Clergy as well as people upon the "duty and office" of those ordained. As will be seen later, Deacons receive the Laying-on of Hands after the Epistle, Priests after the Gospel and a Bishop after the Nicene Creed. It will be convenient to consider together the analysis of the first two Offices, leaving that for a Bishop for treatment by itself.

Each of the two **LESSER ORDINATIONS** begins with a Sermon, and the rubric directs that it shall set forth the necessity of these Offices and the popular esteem in which they should be held. After the Sermon the Bishop is seated within the Sanctuary, and to him at the Rail are presented the candidates for either Office, in both cases by a Priest (in England by an Archdeacon or his deputy). The provision that they are to be "decently habited" (inserted in 1662) implies the Vestments to be used in their subsequent ministration in the Office in question. The *Presentation* and *Warning* are followed by a *Summons* by the Bishop to the people to name the impediment, if any there be, to their reception into or advancement in the Sacred Ministry. Silence indicates the assent of the laity, as the

positive statement has already done for the Clergy. In the second Ordination the Bishop himself certifies as to fitness, but in either case he here ceases from further procedure if challenged.

The *Litany* follows, and is found here in most of the ancient Services of Western Christendom. Its full form is used (with a special *Suffrage* in each case, following that for "all Bishops, Priests and Deacons," and closing with its final Prayer, "We humbly beseech Thee, O Father,") as a direct Preface to the Holy Communion. The *Collect* for Deacons refers to St. Stephen, whose Ordination is narrated in one of the alternative *Epistles*, the other being St. Paul's instruction to St. Timothy on their proper qualifications. The *Collect* and alternative *Epistles* for Priests are similar to these, and there the alternative *Gospels* cite the example of Christ as the Good Shepherd. Before the Gospel in the Service for Deacons comes a detailed catechetical *Examination*, which, in that for Priests, is preceded, *after* the Gospel, by a very special and solemn *Exhortation* to the candidate on the great dignity and responsibility of the Pastoral Office and the special need of Divine grace to ensure a faithful discharge of its weighty and serious duties.

In the solemn series of *Ordination Vows* which now succeed, the candidate for each Order expresses a belief in his inward call to the Sacred Ministry, "according to the will of Our Lord Jesus Christ, and the Canons of this Church," and also in the Holy Scriptures as containing "all doctrine necessary for eternal salvation." Each furthermore promises obedience to his Bishop and other chief canonical Ministers, "following with a glad mind and will their godly admonitions, and submitting to their godly judg-

ments," and also to frame and fashion his life and those of his family according to the doctrine of Christ. In addition to these common obligations, a Deacon pledges his loyal assistance to the Priest in the various subordinate functions already recited; and a Priest undertakes "with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word." The latter also pledges himself to diligence in prayer and study and in the furthering of "quietness, peace and love among all Christian people;" as well as to "use both public and private monitions and exhortations," and "so to minister the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same."

Upon the head of him who is to become a Deacon the Bishop, as the candidate kneels, now lays his hands, using the authoritative words of *Ordination and Mission*, which admit him to the Sacred Ministry of Christ in the name of the Holy Trinity; with the delivery to him of a copy of the New Testament and the command "to read the Gospel in the Church of God, and preach the same if thou be thereto licensed by the Bishop himself." The distinguishing outward mark of his Office, the crossed Stole, may then be placed upon his shoulder and the newly-ordered Deacon (if there be more than one, he is selected) reads the *Gospel*, which is Our Lord's charge to watchfulness. The *Communion Service* is then proceeded with, those who have been ordained receiving the same; and its final Collect is a Prayer for humility and constancy.

In case an Ordination of Deacons and Priests is held at the same time, the former are first presented, examined

and ordained; the Litany being used but once, together with both Collects, the Epistle from the Service for Priests, and an alternative Gospel. Unless the Bishop sees reasonable cause, a Deacon must so remain at least a year, at the end of which time he may be admitted Priest by his Diocesan. Unhappily the Diaconate is little else than a mere stepping-stone to the Priesthood, at least in America; and under the prevailing status of clerical support must largely remain so, the minimum of service as a Deacon being generally availed of. But this state of things has arisen from an imperfect conception of the real nature of this Order, which is not necessarily a purely clerical one.

So long as this impression finds a general lodgment, the Church will continue to be deprived of the adequate help of one of her primitive and Apostolic arms of service, which now hardly wins recognition as a distinct and enduring Order. But godly men, winning a livelihood in other avocations, are beginning to realize that a vast work may be accomplished by them in the Church of their love by their admittance into the Diaconate, without the necessity or expectation of further promotion. Such men as these who, possessing high character, are successful in secular pursuits of a nature compatible with sacred work, are just the men to do good service for God and His Church in the *restricted* or *perpetual* Diaconate; reserving for the Priesthood those who have both the desire and liberty to give their entire lives unreservedly to work in a higher Order.

A Lay-reader must be a communicant, having a revocable license in writing from his Bishop for a limited term,

which license is not valid outside of his Diocese. He may serve a vacant Parish if it be unable to secure an ordained Minister, and may act therein as a Catechist if especially licensed. Where there is an officiating Clergyman, he is subordinate to his direction, and is never to use the Absolution or Benediction, nor any Office beside the Daily Service, save that for the Burial of the Dead and parts of those for the Visitation of the Sick and of Prisoners.

To continue in the **ORDINATION OF PRIESTS,** the *Vows* are succeeded by the Bishop's *Blessing* as he rises, and then by a space of *Silent Prayer* by the whole congregation. This is a most impressive act, existing in no other Service, not even at the consecration of a Bishop, and well indicates the intrinsic dignity of the Priestly Office and its great concern to the whole Church. The Hymn *Veni, Creator Spiritus,* which is now to be sung or said by the Bishop and those who are present, responsively by verses as indicated, was originally in Latin and is attributed to St. Ambrose, Bishop of Milan. It has been in use here since the eleventh century, is in two translated versions, and is the only metrical Hymn inserted in the Prayer Book. The first of these translations is the one almost universally employed, it being ascribed to the poet Dryden and much superior to the latter, which is very diffuse and the work of Archbishop Cranmer. It is a thrillingly impressive Invocation of the Holy Spirit as Creator and Paraclete, and also a Prayer for light, love and spiritual knowledge.

A final and most comprehensive Prayer follows before the Form of *Ordination and Mission,* which strikingly dif-

fers from that of Deacons, dating in the present form from about the thirteenth century. The Priesthood is openly recognized as the normal order of the Ministry by the assent of the Priests present, testified to by their joining with the Bishop in the Imposition of Hands. The act would be valid without them, but their coördinate welcome is none the less impressive. The Bishop's words of Ordination are in alternative form, the first being generally used as a fuller expression of the truth and grace also conveyed by the second. The solemn Commission is couched in words which repeat those of the Great Head of the Church himself at the original establishment of the Apostolic Ministry. The gift of the Holy Ghost is bestowed through the channel of Divine appointment, and for the purpose of the faithful Dispensation of God's Word and of His Sacraments.

The charge to Priests to exercise the power of declaratory Absolution is unhesitatingly expressed in words which convey an implicit official sanction. While Absolution is *ministerial* alone so far as its dispenser is concerned, it is not *officially* conveyed except through the Christian Priesthood. There will be nothing "hard to be understood" here, if the analogy is applied of an official declaration to a condemned criminal of pardon granted by the State. Though hope may have discounted its approach and common rumour even familiarized its terms to him, yet the pardon is not distinctly appropriated by the criminal himself and made a personal right, until its formal promulgation to him by the Sheriff, whose function alone it is to make it.

As the New Testament is given to a Deacon, so the entire Word of God is bestowed upon a Priest, with the

authority to minister "where lawfully appointed thereunto." This phrase is a distinct limitation to proper and lawful jurisdiction, and confers no roving commission in a Church of law and order. As the gift of the Bible symbolizes the Word, so in the First Book a Chalice and Paten were here bestowed on the Priest to symbolize the Sacraments. The Priest's Stole may now be placed upon both his shoulders, and the full profession of the Christian Faith is made in the *Nicene Creed.* The *Communion Office* is then proceeded with, the newly-ordained remaining in their places until their own Reception thereof; and the final Collect is especially adapted to their needs. In the First Book the Service for the Ordering of Priests varied somewhat in its arrangement, and was longer than now; while both this Office and that for Deacons contained, before the Ordination Vows, the administration of the "Oath of the King's supremacy," which, in England, was retained in a modified form until 1865.

XXXII.

THE CONSECRATION OF BISHOPS.

"Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost."—St. John xx. 21, 22.

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: * * * * and lo, I am with you alway, even unto the end of the world."*—St. Matthew xxviii. 19, 20.

THE Service for the **CONSECRATION OF A BISHOP** resembles the one for Priests much more than that for Deacons. None but Bishops take part in it, and at least three are always present to assure the succession, specific portions being assigned to this number. It differs from the other two Offices in that no part of it is prefatory to the beginning of the Communion Office, the Litany being said after the Nicene Creed and the Sermon. All arrangements for a Consecration are made by the Primate, who, if not present in person to act as chief Consecrator, deputes that duty to some other Bishop. The place of consecration is a matter of mutual arrangement, and is naturally either the candidate's former Parish Church, or else the Cathedral or some principal Church of his future Diocese.

If he is to be a Missionary Bishop to either a Domestic or Foreign field, his nomination lies entirely with the col-

lective House of Bishops, to be confirmed or rejected by the House of Deputies of the General Convention if in session. If he is to be a Diocesan Bishop or his Coadjutor, the choice lies with the Convention of that Diocese (which is a representative body of both Clergy and laity), in which choice a majority of both Orders must concur. In either case his election is notified officially to all the other Dioceses, and before order can be taken for his consecration, confirmation must be made thereof by a majority of the Standing Committees (a body in each Diocese, generally of Clergy and laity, chosen by the Convention thereof as the Bishop's advisers, and which, when there is no Bishop, constitutes its Ecclesiastical Authority), and afterward by a majority of the House of Bishops. Standing Committees of Missionary jurisdictions, either Domestic or Foreign, are appointed by their Bishop, and have no power to confirm an election. If the Triennial National Council of the Church, called the General Convention, be in session at the time, the functions of the Standing Committees in this regard revert to the clerical and lay deputies from the respective Dioceses, therein assembled as the House of Deputies. Standing Committees exercise powers which in other National Churches are vested in various individuals; and they are not in all things responsible directly to the Dioceses that appoint them.

A Domestic Missionary Bishop may be chosen to the charge of a full Diocese, either to his own when it becomes such, or to another; though the intrinsic propriety of the second course may be doubted. This latter change is called Translation. But Foreign Missionary Bishops are not thus eligible except under stringent conditions. A resignation

of Episcopal jurisdiction requires the assent of the House of Bishops, and is looked on with disfavour. A Bishop is bound to his Diocese for life, and his Coadjutor, if there be one, succeeds him. The latter may be chosen when the Diocesan becomes unable to discharge his Episcopal duties and signifies his consent thereto. In the English Church, Bishops are unfortunately appointed by the Crown.

The special *Collect* is, with slight variations, that for St. Peter's Day, he being the leader of the Apostolic College. The *Epistle* and *Gospel* are both alternative, the latter doubly so, and Collect, Epistle and Gospel are each read by a different Bishop. The first Epistle has been used here from time immemorial, and both of them dwell on the duties of Episcopal oversight, in the words of St. Paul. The three Gospels declare respectively Christ's triple charge to St. Peter, His charge to all the Apostles (as in the Ordination of Priests), and His charge to His whole Church which is its charter and perpetual guaranty. After the *Nicene Creed* and the *Sermon* comes the *Presentation* of the Bishop-elect to the Consecrator "sitting in his chair," by two other Bishops his friends and associates. He has himself been previously "vested with his *Rochet*," a short, close linen Surplice, a modification of the Alb, with strait sleeves or sleeveless.

In the English Book the "Queen's Mandate for the Consecration" is here demanded and read, followed by the "Oath of due Obedience to the Archbishop." We substitute for these the reading of the official *Testimonials*, and the recital by the candidate of the *Promise of Conformity* to the doctrine, discipline and worship of the Church. The former certify as to the regularity of his election and con-

firmation, and to his canonical learning and fitness. The Bishop's *Call to Prayer* succeeds, citing the example of Our Lord and of His Apostles. The English Book speaks of the call of Sts. Paul and Barnabas, and ours of St. Matthias. This leads to the saying of the *Litany*, with a special *Suffrage* (in substitution instead of addition), and a *Prayer* for the Bishop-elect, of which one of the Ember Prayers is an echo. It is noteworthy that the personal *Address* which follows is couched in a tone of brotherly equality.

The *Vows of Consecration*, which are the solemn answers to the examination at this point, are in part the same as those of a Priest, except that obligation to administer the Sacraments is not emphasized, this having been already once promised on entering the Priesthood, of which he is still to be no less a member. The closing pledges include in addition a promise to exercise disciplinary power, and faithfulness in Confirmation, Ordination and Mission: and to show himself an example to all in gentleness, charity and self-denial. After another special plea for Divine help the Bishop is to "put on the rest of the Episcopal habit," with a view as well to his immediate ministration in the Holy Communion, which is to be his first function. The Bishop's ordinary robes, in addition to the Rochet, are the *Chimere* of satin with full lawn sleeves gathered at the wrist; but he may exchange them both for a simple Surplice and Stole when officiating only as a Priest.

As at the Ordination of Priests (but without the space for silent Prayer), the *Veni, Creator Spiritus* is sung or said, and the *Prayer* which precedes the actual Consecration is similar to that of the earlier Office except that the authority now to be given is besought to be "not to destruction,

but to salvation; not to hurt, but to help." All the Bishops present join with the Consecrator in the *Imposition of Hands*, and the form of words is in part similar to that spoken over a Priest. The gift of the power of Absolution, however, which was then conferred and is still inherent, is replaced by the words of St. Paul's exhortation to Timothy to "stir up the grace of God which is given thee."

With the delivery of the Bible (which in the First Book was laid upon his neck like a yoke), comes a grand *Charge*, parts of which are often quoted: "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy," etc. At these words the *Pastoral Staff* (or Crozier), as an emblem of Episcopal oversight and rule was, in the First Book, placed in the hands of the newly-consecrated Bishop. This highly appropriate symbol is often carried by a Bishop, and is a part of the legitimate insignia of his Office. An Episcopal Ring is also usually worn, anciently called the "seal of faith," and a token of being wedded to the Church of God. The *Communion Service* is then resumed, and its last *Collect* implores for the future work of another member of the Historic Episcopate peculiar graces, before the *Blessing of Peace*.

The perpetuity of the Episcopate by succession is not only thoroughly established as a matter of record, but the value and validity of this mode of spiritual organization rests on the same logical basis as do the analogous methods of all life and all history. The natural generation of

plants and animals, from the lowest to the highest orders, comes by a succession regularly devolved, and the control of all well-organized human government (unless interrupted by revolution or conquest), passes by a carefully guarded order of descent. The Mosaic economy, the appointed prefigurement and shadow of the Christian Church, was the source of Divine solicitude in this respect no less than in others, and the descent of Christ, the great High Priest, from royal David and through him from the patriarch Abraham, is a fact of revelation. Why should it be otherwise than natural that the organic Kingdom of God should follow the universal rule of continuity?

The ancient maxim "No Church without a Bishop" has been true since St. James was chosen the first Bishop of Jerusalem (the mother of all the Churches), and as such held the Primacy of the first Apostolic Council whose story is in the Book of the Acts. That primitive Episcopal jurisdiction was not universally by Dioceses is no argument against the need of the Order. The Chicago-Lambeth Declaration itself says that the Historic Episcopate is to be "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." Yet in administration the *unity* of the Episcopate is secured by the fact that Dioceses are units, independent among themselves, yet federated like our National government into the absolute independence of great National Churches as regards all matters of discipline, and ritual or liturgical observance. It is this fact that enables our Prayer Book to be differentiated from that of the Church of England. The latter, our honoured Mother, is unhappily trammeled by

her connection with the State power, and can no longer do as she would, even in revising her own liturgy. And no National Church may tamper with the historic Creeds of Christendom, which sum up the Faith once for all delivered unto the Saints.

It has been earlier said that at least three Bishops unite in any Consecration, but generally a still larger number are present; and the conferring of Orders here is frequently shared in by Bishops of the Church of England and her colonies, with all of whom we are in absolute intercommunion. A diagram for a single century, showing the interlacing lines of ecclesiastical descent, demonstrates conclusively that the true simile of Episcopal succession is that of a net of countless strands rather than a single chain; and that such a net is, even humanly speaking, incapable of rupture. In addition to its common duties of confirming the baptized, perpetuating the Apostolic Ministry, and general supervision in aggressive work, the Episcopate is set for two great functions, *i. e.*, to guard and transmit the Faith, and to be a continuous witness in an unending line to the truths of the Incarnation and the Resurrection.

As a guardian against the intrusion of false or corrupt doctrine and as the authoritative regulator of public worship, each Bishop is, within his canonical limitations, supreme in his own Diocese or Jurisdiction. As a direct inheritor in a single Order to which was irrevocably committed the *testimony* of the truths on which our hopes are built, his position is unique. "Empowered to direct his own Bishopric in all spiritual concerns, he stands nearest to his Master of all that Master's earthly servants. For

this he receives an additional gift of the Holy Spirit; and if he stirs up the gift thus bestowed, a spiritual wisdom will result such as cannot be looked for in the inferior Orders of the Ministry."

The ordinary and routine duties of Bishops may be performed reciprocally for one another upon request in case of sickness, absence, or temporary disability. Indeed, each is not in a strict sense the Bishop *of* a Diocese, but a Bishop *of* the Church *in* a Diocese. Each Bishop, in other words, is a member of the *Apostolate*, and as such belongs to the whole Church of God on earth, to "all the flock over the which the Holy Ghost hath made them overseers." Whatever honourable part the other Clergy and the laity may be privileged to have in promoting Christian Unity, it is the Apostolate alone *which can ever ultimately effect it*, inasmuch as to that Order and to none other was the power and promise originally entrusted. And therefore a pure form of historic Faith and Order is the only hope of American Christianity, and consequently of America itself.

The *Six undisputed General Councils* held in the early days of the undivided Church (and earlier referred to) were composed of Bishops representing the whole Christian world. The last was at Constantinople in 680 A. D., and all their decrees are binding upon the whole Catholic Church, for they express those truths which "*semper, ubique et ab omnibus*" have been held as essentials. How soon in these latter and less united days the Providence of God may permit another to assemble, only He can know. What most nearly resembles such representative Councils (though voluntary in attendance and without the power of legislation), are the so-called *Lambeth Conferences*, which

since 1867 have in decennial periods assembled by invitation at the See of St. Augustine, in England the Mother Church of the entire Anglican Communion, and, on the bank of the Thames, under the Presidency of the venerable Archbishop of Canterbury, have held high conference concerning the welfare of Christ's Church on earth. No little impress upon this body has been made by the high character and wisdom of the members of the American branch of the Episcopate, which numbered nearly one-fourth in a total enrolment of one hundred and forty-five Bishops in 1888, when their own Declaration upon Christian Unity made at Chicago two years before was reaffirmed by the greater body. Truly, in weighty words from eloquent lips, "An assembly of Bishops, solemnly gathered together with prayer for the guidance of the Holy Spirit, is the highest spiritual authority upon earth to which the Church can appeal for guidance."

XXXIII.

THE REMAINING OFFICES.

"*Grant, we beseech Thee, that in this place now set apart to Thy service, Thy holy Name may be worshipped in truth and purity through all generations.*"—Collect for the Consecration of a Church.

"*O Holy Jesus, * * * * * ; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to Thee in this house, which is called by Thy Name.*"—Collect in the Institution Office.

THERE is no form for the **CONSECRATION OF A CHURCH OR CHAPEL** in the English Book, and our own was not set forth until 1799, it being based on one drawn up by Bishop Andrewes. In England various forms are promulgated by Diocesan authority, and in the same manner Services at the dedication of other religious buildings and for the Laying of a Corner-stone are used both there and here. From the very earliest times special places have been set apart for the exclusive worship of Almighty God. Perhaps the first recorded instance is Jacob's altar, set up at Bethel. Moses, by Divine command, erected the temporary and wandering Tabernacle in the wilderness, and in like manner Solomon built the first Temple. This sacred building, perhaps the most costly ever erected by man, with the most ornate ritual known to history, after being twice destroyed and rebuilt,

was hallowed by the footsteps of the Son of God, who came thither to the Temple worship. The Apostles were "constantly in the Temple, praising and blessing God," and Christian Churches soon took the place of Jewish synagogues, as Christianity supplanted the ancient religion of that dispersed people. From that time to this the history of consecrated buildings illustrates the history of the race.

This Service is by a Bishop (the Ordinary, unless from his absence or disability it devolves upon another), and he is met at the Church door by the temporal authorities of the Parish (the Wardens and Vestry or their deputies). The twenty-fourth *Psalm* is used as a responsive Processional between the Bishop and the other Clergy. Arrived within the Sanctuary, the Bishop receives, seated, the "*Instruments of Donation and Endowment.*" No private ownership is recognized in the Churches of our communion, and a Canon forbids Consecration of one so long as a debt remains thereon, though it may be used for worship previous thereto.

Another Canon forbids any alienation, incumbrance or removal of a consecrated Church or Chapel without the consent of the Bishop, and in many Dioceses independent boards are created by Conventional authority to hold title to parochial property purely in trust. This secures the end aimed at, but does not interfere with any feature of Parish management. No vested rights of pew-ownership are recognized, and only those of occupation, by courtesy or otherwise, are retained. Indeed, the very existence of stationary pews is a modern custom. Ancient Churches were provided with movable seats if at all, and permanent sittings were first used only in deference to the needs of

the sick and the infirm; a standing rebuke to those who preserve a constant sitting posture in public worship.

An *Address* is next made by the Bishop, followed by a *Prayer* in general terms for God's blessing. In them both Houses of public worship are spoken of as "separate from all unhallowed, worldly and common uses," and our Churches are never to be used after Consecration for any purposes whatever save those of worship and religious instruction or ecclesiastical legislation. Facing the congregation, the Bishop then recites a series of six *Intercessory Petitions* for a blessing on the detailed Offices to be rendered therein; on Holy Baptism, Confirmation, the Holy Eucharist, Reading and Preaching the Word, Holy Matrimony, and on the general uses of worship; the latter section strongly resembling in its expressions the General Exhortation at the beginning of the Daily Service.

After the reading of the official *Sentence of Consecration* under seal by his deputy (generally the Parish Priest), the Bishop places it upon the Holy Table as the first public offering to the glory of God. A brief *Thanksgiving* is then followed by the *Service for the Day*, which contains peculiarly felicitous *Proper Psalms* (mainly those of the twelfth Selection), and *Proper Lessons*. The last are alternative, and recite the devotional acts of Jacob at Bethel and of Solomon at the dedication of the Temple in the Old Testament, and the teaching of the Epistle to the Hebrews on common worship, and the revelation of that of Heaven, in the New. The *Communion Office* has a special *Collect*, *Epistle* and *Gospel*, which dwell upon personal consecration and cite Our Lord's cleansing of the Temple; and also a special *Collect* at its close.

At a reconsecration after restoration from the defilement incident to war, accident or other change, a form of *Benediction* may be at any time set forth by a Bishop. It is the invariable custom to give a sacred *Name* to each Church or Chapel, and to the Parish as well; and also common to observe a *Parish Name-day* anniversary at such time in the Christian Year as best accords with it. These names are widely various, but are most often selected from a name or attribute of the Godhead, or of Our Lord or His Apostles, or from some act, place or event in their lives or some feature of their teaching. Of them all, Trinity, Christ, St. Paul's, St. John's and Grace are perhaps of most frequent recurrence.

Cathedral Churches also have names of this character, although in the Old World we associate them rather with the city of their location. A Cathedral is not only the chief Church *in* a Diocese; it is the Church *of* the Diocese, the *Bishop's Seat*, controlled by a governing body called the Chapter whose executive officers are a Dean and Canons, and is entirely dissociated from parochial affairs. It is the natural home of all the Diocesan Clergy and is the centre of all Episcopal control and influence. Each canonically-resident Clergyman has a prescriptive right to a Stall in its spacious Choir, and its Services, which are free to all and which can be arranged upon a larger scale and with fuller effects than ordinary, are a model for imitation. In England no city, however large, is strictly such which has not its *Cathedral*, to mark the centre of the Bishop's *See*. A temporary or uncompleted structure preceding in use the finished building is called a *Pro-Cathedral*.

Its architecture, which is similar yet superior to that

of the well-equipped Parish Church, is redolent with the traditions of time-honoured worship, even though it be itself newly-erected and of modest proportions on the frontier. Its special staff of Clergy take service in orderly rotation, and its pulpit should command the noblest powers. But its best title to veneration is that it is the hallowed spot whence radiate all the missionary activities of the Diocese, and where the plans are matured which, under the leadership of the Bishop, are to advance the progressive interests of Christ's Kingdom. It is a natural nucleus around which cluster Christian schools, hospitals and all other instrumentalities for good, and it ought as well to be a centre and source of the highest civic pride to the community.

The last Office in the Prayer Book in order of adoption and arrangement is that for the **INSTITUTION OF MINISTERS INTO PARISHES OR CHURCHES,** which was not completely formulated until 1808, and applies only to Priests. In England, a Bishop is bound to institute a qualified Priest when duly presented for a vacant Parish by the individual or body which has the corporate right to do so; a right often grievously abused. Such a legal proceeding there is the placing of an incumbent in possession of a benefice, and the institution itself is without any special religious ceremony. It is followed by an Induction, which is his legalized and formal entrance into the Church building, generally accompanied by his taking the keys and tolling the bell in person.

In the American Church these formalities are unnecessary, and the Office itself is infrequently used. Paro-

chial changes among the Clergy are very frequent, often disastrously so in the feverish life of modern days, and there is unhappily too little permanence of tenure. And this Office certainly implies a security of administration to the instituted Rector, which, under the prevailing system of Parish management by Vestries, does not by any means always exist.

It is the function of the Vestry (who should of course be communicants), acting as the annually-elected temporal officers of the Parish, and with due regard to the Parish's best interests, to choose the Minister whom they wish to have as their Rector. If he accepts, the Bishop's assent must first be had as to his assuming charge of the Parish, and the same is required as to the subsequent dissolution of parochial relations between them. In case of differences arising between them, the Bishop is the proper arbiter. In the absence of a valid objection to the Rector's acceptance or subsequent resignation, the Bishop is bound to give his assent thereto. If proper application is made by the parochial authorities for the Office of Institution, and permission is granted by the Bishop, he may use it himself or may depute it to a Priest who acts as the Institutor; the person instituted being styled the Incumbent.

The attending Clergy remain in the Choir while the Bishop enters the Sanctuary, and the two Wardens (who are members of the Vestry) or their deputies take their places at the right and left outside the Altar-rail, the Senior member holding the keys of the Church in his hand. The usual *Morning Prayer* has *Proper Psalms*, which are nearly the same as those for the Consecration of a Church; and *Proper Lessons*, which dwell on the duties of a faithful

watchman and on the example of the Good Shepherd. Impediments to further procedure are then challenged by the Bishop, and in default of proper objection the *Letter of Institution* under seal, here prescribed in due form, is then read by him or his deputy. *Presentation of the Keys* of the Church is then made to the new Incumbent by the Senior Warden or his deputy "in the name and behalf" of the Parish, with his formal acknowledgment of him "as Priest and Rector"; to which he responds with a *Promise* "to be a faithful Shepherd" over them, in the name of the Trinity. It may be here remarked that the two Wardens have special charge of the Parish buildings, and that the Senior Warden is generally appointed as such by the Rector, and hence is sometimes called the Rector's Warden.

A separate section of the Service is here begun by the Incumbent, who prefaces his entrance within the Sanctuary by a *Prayer* for guidance and the *Lord's Prayer*. Delivery is then made to him by the Bishop of the *Bible*, *Prayer Book* and *Books of Canons* (General and Diocesan), as the rule of his conduct in doctrine, worship and discipline, followed by the 68th or 26th *Psalms*, and by *Versicles* and *Prayers*. Two of the last are for the Rector and one for the congregation, and they are often in familiar use elsewhere. After the *Benediction*, which is that of the Epistle to the Hebrews, there follows a public and personal *Supplication* by the Incumbent, kneeling at the Altar, for himself in his new relations to his flock; after which he stands to offer a very fervent and superbly comprehensive *Prayer* for all Christian people and especially for his own congregation, through the merits of Jesus Christ "the chief Corner-stone," the "gracious Bishop and Shepherd of our souls."

The *Sermon* then precedes the *Holy Eucharist*, in which the Incumbent is to be the Celebrant, and at the close of which he is to pronounce the *Blessing;* followed by a *God-speed* from the Wardens, Vestry and others present. It is doubtful if any powers are conferred in this Office which do not exist without it. The Priest is in any event the director and arbiter of the entire conduct of the Service, of its music, and of the vestments, ornaments and other adjuncts and accessories thereof. But of course a proper spiritual consecration no less than a sound discretion will prompt him to such management as will enlist and intensify the cheerful allegiance of his flock; and in these as in all other matters he is amenable to the direction of his Bishop as the ultimate authority.

With a separate title-page, which declares their establishment in 1801, the Prayer Book closes with the **ARTICLES OF RELIGION.** They are familiarly known as the "Thirty-nine Articles," although we have abridged them to thirty-eight as here printed; and there is perhaps no doctrinal subject on which less accuracy in popular thought is manifested than on the status of these Articles. With the exception of the omission of Article XXI. (for reasons given in a note thereto), and comparatively unimportant variations in a few others, they are the same as those of the Church of England, and the doctrines therein expressed are identical. In the English Book they have a preface entitled "His Majesty's Declaration," compiled by Laud, Bishop of London, under King Charles I. in 1628.

As a result of the Papal usurpation and the accompanying superstitious abuses of the Middle Ages, there ensued upon the Continent of Europe many violent reactions and turbulent controversies accompanying the Reformation of religion, which culminated in the *Augsburg Confession* of Luther and Melanchthon, set forth in 1530, and consisting of twenty-two articles. In the Church of England similar articles were drawn up and later amplified to meet Calvinistic and other erroneous teaching, finally resulting in the *Thirty-nine Articles* of 1562. Every reformed church so-called came to have its articles of religion, and Rome itself finally promulgated the decrees of the famous Council of Trent, which sat from 1545 to 1563 and accepted the *Creed of Pope Pius IV.* The Greek Church has nothing similar to such compilations. Best known and most masterly of all other professions is that of Presbyterianism, known as the *Westminster Confession* of 1647.

The Articles of Religion may be logically separated into five sections, *i. e.* (1–5) Concerning the *Catholic Faith;* which dwell upon the Persons and Offices of the Holy Trinity. (6–8) Concerning the *Rule of Faith;* treating of the Bible and the Creeds. (9–18) Concerning *Personal Religion;* which are of purely subjective and individual application. (19–36) Concerning the *Church and Sacraments;* or, in other words, of Christianity in its corporate character. (37–39) Concerning the *Civil Power;* or the relations of Christians to the State.

It will be seen by this classification that while many of the Articles run currently with the Church's general teaching as expressed in her formularies, yet others, and

especially those in the third section, concern matters of mere opinion and are couched in scholastic and philosophic language, not easily understood by the common people. Such are those that treat of speculative subjects such as Predestination, Free Will, Election, Justification, and the reconcilement of Faith and Works; each of them the arena of endless and unprofitable controversy. Except as they agree with the Church's teaching in reference to the acceptance of the Word of God, the Creeds, the Sacraments and the Ministry, neither a belief in nor even a knowledge of these Articles is required for Church membership either here or in England. In the American Church the Clergy, as responsible teachers, before Ordination or admission, subscribe conformity to the Doctrines and Worship of the Church. Though the largest latitude is given to personal judgment by the Church in the consideration of these and kindred questions, it would be well to cultivate a more general acquaintance with them from a historical and educational standpoint, as in this way they will be profitable for instruction as well as for doctrine.

Those of an elder generation are still familiar with the time when their Prayer Books contained at the back the **HYMNAL** of that day, which was divided into "Selections from the Psalms of David in Metre," and "Hymns suited to the Feasts and Fasts." The constitutional restrictions which surround the Hymnal are less rigid as regards change or choice than as to the rest of the liturgy, resembling more nearly in this respect the Lectionary; which latter may be amended by a single General Convention, while the rest of the Prayer Book requires the agreeing

action of two consecutive sessions at an interval of three years. The appointment of Hymns and Anthems lies with the Minister, whose duty it is made by Canon "to suppress all light and unseemly music, and all indecency and irreverence in its performance."

As the Hymnal stands, it is the sober judgment of critical poetic scholarship after many years of deliberative revision. In the English Church there is no authorized standard of metrical song. Our Hymnal is compiled and arranged on the lines of the Church's liturgy, beside which it has a very large number of Hymns of general application. Its divisions are suited to the Daily Morning and Evening Prayer and the Lord's Day, to the entire Christian Year in its varying round, to the Sacraments and Occasional Offices and to special places and occasions of public gathering, to the study of the Bible and the needs of children, for use at home, in travel, with the sick, and in the work of Missions. To provide so worthy an adjunct to the Prayer Book all stores of hymnody have been ransacked, and it is one of its pleasantest features that it embodies the fruit of the consecrated thought of many Christian minds and hearts (outside of as well as within the communion of the Church), whose sympathizers own with us allegiance to one common Lord.

XXXIV.

ORGANIZATION—LEGISLATION—EDUCATION.

"*Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded.*"—The Collect for the Sunday next before Advent.

"*O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord.*"—The Collect for the Sixteenth Sunday after Trinity.

IN forming a just conception of the Church, there remain to be considered certain outlines of working **ORGANIZATION** which need to be understood because they co-operate with an attitude in matters of ritual to place her on a peculiar plane among religious bodies. In her primitive history the method of localized government was that of the See (*i. e.*, the "Seat"), which was the jurisdiction of a single Bishop, its local name being taken from that of its chief city where the Bishop lived. All distribution of labour among his Clergy emanated from the Bishop, in whom was lodged, as still it is, the power of *Mission* (or of sending others to a specific work). Dioceses in the strict modern sense, modified by parochial limitations and privileges, did not exist, and the Bishop's full powers were exercised in accordance with the terms of the original Commission.

This may be called the purely *Episcopal System* in the Church's working life.

Causes not necessary here to detail, but (if not having an earlier origin) very largely the result of our unfortunate early history in this country and of our inheritance from the Mother Church (which, in matters of property-holding and the assignment of duty, is largely a creature of the State), have so modified this theory in America that little in actual fact remains to a Bishop of this original power of Mission ~~except in~~ Cathedral work, or in actual missionary fields where self-governing Parishes do not exist. The power of appointment of Priests or their designation to duty which he has thus lost (or rather abdicated), is now exercised by the lay officials of the organized Parishes which are subdivisions of his Diocese; and a Clergyman now ordinarily goes to a new field of labour, not, as originally, because his Bishop has sent him there, but because he has himself accepted a call from a particular Parish through its Vestry. Parishes in a Diocese through their representatives form the Convention or Council, which is the legislative body of that Diocese, and the Diocesan Clergy are members thereof in virtue of their office. This may be termed, in contradistinction to the other, the *Parochial and Conventional System.*

Time and space forbid a discussion of their respective merits. The latter is at present the legalized and canonical usage of the American Church, and has its advantages, though it is evidently not an integral part of the Church-Idea. She existed for ages without it, and still so exists in many parts of the world, and in mission fields in America as well as elsewhere. And the feeblest Mission, though

knowing nothing of Parish boundaries or Vestry management, and, through its Missionary or perhaps without one communicating after the primitive method directly with the Bishop who is the chief Missionary, is entitled none the less to the fostering care and loving sympathy of the entire Diocese, whether in individual Parishes or as represented in its annual Council.

The Greek word "*Dioikein*," from which comes "Diocese," means "to keep house" or "to govern," and "*Parοikos*" in Greek, which is the word "Parish," signifies "near the house." The association is evident; and elements neighbourly to a Church make up a Parish, while a Diocese is governed by a single Overseer. The Bishop is supreme in both, but the local self-government of Parishes in purely temporal affairs, which is justly remitted to the laity, has in process of time been suffered to add to itself the choice of their Minister; and has thus shorn the former of so much of his prerogative, though he retains the power of assent and often adds that of nomination. His full powers in this regard are retained in active exercise in the Church of Rome, and similar ones are employed by the so-called bishops of the Methodist body.

He may and often does in person supply the needs of vacant Mission stations, and is sometimes chosen as the temporary Rector of a Parish. Indeed, he is the chief Rector of his whole Diocese, and feeble Parishes may well in practice consider him as such, and so revive in him for their own needs, either singly or in connection with each other, the dormant power of Mission; which would enable them to sustain with his help a partial service in rotation from such of his assistants as he might send them. If

not a Missionary Bishop, he is himself supported by the entire Diocese, his Episcopate being often endowed.

The limits of Dioceses in Great Britain bear some relation to those of the shires or counties of that kingdom but are not limited thereto, the Diocese being often the larger. Those of England and Wales together constitute two great Provinces, those of Canterbury and York, each presided over by an Archbishop, and legislating separately by Convocations; which act for the Church in spiritual affairs as Parliament does in temporal ones, and which together constitute a great National Church Establishment. The Church in Ireland has similarly two Provinces and Archbishops (those of Armagh and Dublin), while in the Scottish Church the Presiding Officer is called the Primus. The Church of England has her Christian colonies in all the world, and her Missionary Bishops have jurisdiction on all her shores; acting as Metropolitans where the Colonial Churches are organized into Provinces, as in India, South Africa, Australia, New Zealand, and in Canada and the rest of British North America. The official signature of an English, Scottish or Irish Bishop is the name of his See, often in its Latin equivalent.

In the fostering care which has for more than a century watched over this noble missionary work, two great agencies have been grandly instrumental; the venerable Society for the Propagation of the Gospel in Foreign Parts, and the Society for the Promotion of Christian Knowledge, each acting under the direction of the Church of England; to the former of which her daughter in America is incalculably indebted in the shaping of her early history. Dioceses in America began by being generally cotermi-

nous with State lines, and taking their names therefrom. Subdivisions of this territory are now numerous as independent Dioceses. In some cases there are several in one State. Names of Sees may be geographical, but the better and primitive custom is to take them from their chief city.

Parish boundaries are generally coincident with the municipality or civil division which they occupy. In England till the Norman Conquest each Bishop's jurisdiction was a "Parish," but from the twelfth century Parish and town boundaries are generally the same, though some English towns have many Parishes. The Bishop of London was once the Rector of Trinity Parish, New York. Counties in some parts of the South, as in Louisiana, are still called Parishes. By our Canons the defining of the boundaries of Parishes is left with the Diocesan Conventions or Councils, and until their action the formation of new Parishes is vested in the Bishop. In cities or large places where more than one exists, Parish bounds should be carefully determined and territorial independence preserved. The rights of each Parish Priest are carefully defined, by legislation which guards him from any infringement by another of his Order.

The evils, necessary it may be in this age, but none the less evils, which attend the working of the Parochial System, are those which arise from the fostering of a purely congregational spirit; a mode of thought entirely foreign to a true churchly habit. That Parish which manifests the deepest sympathy with the cause of Missions accomplishes most for Christ at home. The Church is but One, wherever she may be on earth and under whatever cir-

cumstances, and each congregation is but a comparatively insignificant unit in the great whole. But the temptation to mere parochialism, especially in social circles, is to shut up ourselves within our own boundaries, minimize the missionary motive, and be content with an easy and dignified respectability. Of course this is all wrong, and any influence, social, commercial or otherwise, which detracts from an evangelizing and aggressive spirit and a feeling of loyal and interested brotherhood with every other branch of the Church's work, is to be resisted. It is this tendency that makes the danger which is inherent in ministerial choice by vestries, who are often ecclesiastically too sensitive through the pocket nerve, and likely to be faithless as to most policies which do not promise at least to be financially paying. Such an attitude occasionally degenerates into what is sometimes known as "lay-popery," a variety of the species not more desirable than another sort.

Here would seem to be a legitimate and useful field for woman's work. It has never been enlisted in an organized way for the Church without grand results. Her heart is in the religious life and, alas! our ordinary Sunday congregations are made up largely and our week-day ones (even in Lent) almost wholly of women. They do admirably intelligent and faithful service on school-boards; why should they not in many cases serve the Church of their love to equal advantage as voters and even as members of vestries? Without their gentle, Christlike inspiration and influence, where would Christianity be to-day? and to them what an infinite debt of gratitude does not mankind owe? An ancient maxim is "Holy things for holy persons," and that Parish which is

officered by consecrated intelligence and fidelity to true Church principles will be ultimately the most blest.

The Church's *Mission-field* is threefold, *Diocesan*, *Domestic* and *Foreign*. The first is managed by the Bishop and his Conventional advisers in each Diocese, appointments being made and support maintained by them; the two latter are in charge of the Domestic and Foreign Missionary Society (with its intimate and invaluable adjunct, the Woman's Auxiliary, one of the Church's most powerful agencies for good), which enlists the active sympathies of the whole Church. Its Managers, who are Bishops, Priests and Laymen, are chosen by a representative Missionary Council, which meets annually and is itself the creature of the Triennial General Convention of the Church, when sitting in its legislative capacity as the Board of Missions, its most important function.

The Domestic Missionary work is carried on in parts of some feeble Dioceses, but is in the main divided into Jurisdictions (not Dioceses), generally coincident with the Territories or States of the far West, but which may be altered in size by the House of Bishops. Each of them has a Missionary Bishop, supported by and responsible to the General Board; and, together with the work of the organized Dioceses, they cover every foot of ground in the United States. The Foreign field is arranged so as not to conflict with that of any native National Church whose Orders we recognize as valid; and is thus far restricted in its fully-organized form to Japan, China, Western Africa and Haiti, each of which Jurisdictions has a Missionary Bishop accounting to and paid by the General Board, and most of them a native Ministry, which latter

may always be relied upon to produce the most effective results. A vacancy in a Missionary Bishopric devolves the charge thereof upon the Presiding Bishop, with power of temporary appointment of another Bishop thereto.

Wherever else the Church's work goes on it is under temporary supervision, or incompletely organized as a Mission merely, as in the cases of Mexico, South America and Alaska, without Bishops; or as in that of our scattered congregations in European cities, under Chaplains responsible to the Presiding Bishop, who from time to time deputes a Bishop to visit them and look after their welfare. Two other powerful agencies are at work in Europe, each Apostolically constituted. The Church of England has Churches and Chapels there in scores of cities and towns; and in Holland, Germany, Switzerland, Austria, France, Italy, Spain and Portugal is a nucleus of "Old Catholics" so-called, who have the threefold Ministry and profess to hold fast all Catholic doctrine.

Statistical information with regard to all the Church's organized activities, at home and abroad, is fully given in any one of the Church Almanacs which are annually issued by publishers, and the official organ of her missionary enterprise is the monthly "Spirit of Missions," each of which ought to be in every Churchman's household. Thoughtful readers ought also to be subscribers to some one of the many well-conducted and distinctively Church periodicals, some of which are second to none in power and interest; and no intelligent Churchman can in these days afford to be without the current information and guidance which they impart. Nor will consistency allow subscriptions to be made to other religious papers at the

expense of those of our own communion. Many Dioceses and single Parishes issue papers regularly in their own interest, which are generally valuable records of local and general work accomplished, of plans in prospect and principles of action.

The Church's mode of **LEGISLATION** in America is democratic, and strikingly analogous to that of the General Government. Parishes in each Diocese send lay representatives to its annual Convention or Council, of which the Clergy are members, over which the Bishop presides, and to which he makes a Charge or Address. Each Diocese has its Constitution and Canons, made by legislation here, in some departments of which concurrent action is necessary by both the Clerical and lay representation voting separately. This feature is required in the election of Diocesan Bishops; and also of Deputies to the General Convention, which meets triennially (and in special session if authorized), and in which each Diocese has an equal representation. This supreme legislative body is composed of two distinct Houses, which must act independently and concurrently to secure favourable legislation, each having a negative on the other's action. Each Bishop (Diocesan or Missionary), has a seat in the House of Bishops, over which the Primate presides, assisted by an elected Chairman; and the House of Deputies is composed of four Clergymen and four laymen from each Diocese (Missionary Jurisdictions and American Churches in Foreign lands having a smaller deputation, with a voice but no vote).

The Upper House sits with closed doors, and may meet

in special session by itself at other times for executive functions. The closing Service of each Triennial session is for the purpose of receiving and listening to the delivery of the Pastoral Letter of the House of Bishops. In the Lower House concurrent action is required by a majority of Dioceses in all matters affecting the Constitution, and a concurrence of the Clerical and Lay Order is always necessary. Neither the Constitution nor the Book of Common Prayer may be changed without the agreeing action of two General Conventions, after official notification to all the Dioceses of the change contemplated.

The discipline of the laity has been noted in the consideration of the Communion Office, and its rubrics on the subject are confirmed by Canon. Provision is further made for the procuring by communicants from their Rector of Certificates of good standing, in case of removal from one Parish to another, which formality should not be neglected. The general Judicial System of the Church, as applicable to the Clergy, is one of importance but needs little mention here. It has received most careful attention, and it may suffice to say that ample provision is made in the Canons for the consideration of causes of this character, and for decision on any proper charges brought, by tribunals composed of peers of the parties accused, followed by the application of adequate disciplinary methods by a Bishop.

The rapid growth of the Church in America has made its legislation difficult in a body so unwieldy as the General Convention has come to be. And this will continue the case in an increasing degree from the further subdivision of large Dioceses and the addition of new ones, at the present ratio of representation. Far greater demands are

made now than formerly on the executive capacity of the Episcopate even in the smaller Dioceses; and the remedy is to make them still smaller in due time and so enable the Bishops better to cope with the needs of the future. Any material increase, however, in the size of the legislative body would render it unable to discharge its duties, and a return to the primitive method of organization, known as the *Provincial System*, seems assured.

Many matters which now consume the time of the present body need not continue to be its concern, but may well devolve on smaller and more localized assemblies, such as Provincial Synods, meeting more frequently and confining themselves to the mutual concerns of an aggregated number of Dioceses in a given section; whose similar interests would naturally consolidate them into a Province, presided over by its Senior Bishop as the Metropolitan. Only the highest and most wide-reaching subjects would then remain for the General Convention, whose lay representation should be graduated and smaller; and there would ensue three entirely non-conflicting bodies in legislation, representing in turn the Diocese, the Province and the National Church. Practical necessity or convenience has already in more than one instance driven the separate Dioceses which are comprised within the limits of a single State to form a Federal organization. Under a Provincial System this Federation, except for special reason, need not be confined to a single commonwealth.

The Church is a teaching Church, and in matters of **EDUCATION,** no less than in her purely religious aspect,

she is broad-based in theory. Though she has not yet risen to the level of her own opportunities, the provision she here makes is thorough if not yet general. Parish schools exist in large numbers in many Dioceses, and Diocesan schools for both sexes abound, in which sound principles of Christian nurture go hand in hand with science, art and literature in the curriculum. Nearly the first work of a Bishop in each new field has come to be the effort to secure the endowment of religious learning, and the country will yet bless the Church for it; though some other religious bodies surpass us in present fruits.

Fewer Colleges and Hospitals exist under distinctively Church management and influence than should be the case, but the outlook brightens, and the formation of a Church University Board of Regents is a clear indication of hopeful concerted action in the interests of the higher education. It would be invidious to compare the merits of such admirable training schools for the Ministry as we have, but one institution, the General Theological Seminary in the City of New York, challenges comment from the fact that it is organized under the auspices of the General Church. Its trustees include the entire American Episcopate, and it well substantiates its claim to high rank as a veritable "School of the prophets." Nowhere can great wealth find a nobler opportunity for an offering to the Lord than in the furtherance of Christian education by endowment; and consistent Churchmen will not look elsewhere for an object of their munificence so long as the needs of Church institutions go unsupplied.

Of the general organized work of the Church there is little space left to speak. Of many of those associations

whose field is the whole Church (to say nothing of Diocesan or local activities), even the names cannot be given here. Officered and administered by the laity as well as the Clergy, there are societies or commissions for work among the Jews, and among the coloured people of the South; for the increase of the Ministry and the relief of aged and infirm Clergy, and of the families of deceased Clergymen; for the distribution of Prayer Books and the advancement of the true principles of temperance and purity; for the building of Churches and the dissemination of "free and open Church" ideas; for the home study of Holy Scripture and the ministry to deaf mutes; for the spiritual care of immigrants and the advancement of the interests of labour.

There is the Church Congress for the discussion of all religious topics; the Brotherhood of St. Andrew, for the spread of Christ's kingdom among young men; the Daughters of the King, for associated work among women; Choir Guilds to elevate the standard of Church music, and Church Clubs for social and literary advancement on the religious side; the Sunday School Institute and the Christian Social Union; the Parochial Missions Society, with its trained Evangelists to conduct "quiet days" of devotion and sustained public Services for special religious awakening; the Church Unity Society, whose object is, by disseminating information as to its true principles, to foster a desire for Church Unity.

Purely religious orders exist in either sex, Brotherhoods and Sisterhoods vowed to personal consecration and exclusive self-dedication to the religious life, and, especially among the latter, to works of education, charity

and mercy among the suffering. The ancient office of Deaconess is revived by Canon for work of the last-named character. She is to be admitted thereto by an express Service set forth by the Bishop, after examination as to carefully specified qualifications for which training has been provided; and she is directly responsible to him, or to the Priest of the Parish in which she serves.

Figures are but a poor index in spiritual concerns, and it will suffice in this brief review to note a few facts from the report made by its "Committee on the State of the Church" to the General Convention which set forth the Standard Prayer Book of 1892. Of the one hundred and sixty-two American Bishops who had received consecration during her independent life, seventy-two (in as many Dioceses and Jurisdictions), were in active service; and the number of Priests and Deacons exceeded four thousand. Of communicants more than five hundred and fifty thousand are enrolled, and her baptized members exceed two and three-quarter millions. Her ratio of increase in communicants and members in the last triennial period is over twelve and one-half per cent., in Ordinations over thirty per cent., and in Churches erected fifteen per cent.; about one-half of all the latter being free. Her relative growth in membership largely exceeds that of the population, having advanced from one in four hundred and sixteen in 1830, to one in one hundred and twenty-three in 1890.

In this there is small occasion for boasting, but, in view of the history of the past, infinite cause for gratitude. The number of those who in America still bear testimony to the pure Apostolic order which is the twin companion

of evangelical Truth, is yet but a "little flock"; but sure it is that the true principles which should underlie an orderly system of religious organization and worship are silently and slowly yet powerfully leavening the sober thought of America.

XXXV.

OUTLOOK AND OPPORTUNITY.

"*A city which hath foundations, whose Builder and Maker is God.*"—Hebrews xi. 10.

"*A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.*"—Isaiah lx. 22.

"*But ye are come unto * * * * * the general assembly and Church of the firstborn, which are written in Heaven.*"—Hebrews xii. 22, 23.

AND what of the future? The American Church's official Commission on Christian Unity, now sitting for many years past, after prolonged correspondence and conference with representatives of one of the most powerful and influential religious bodies of Protestantism, is able to report that a basic principle of *corporate union* is conceded by that body as vital, and that our own progress in this quest has been important and the prospect hopeful. All about us the signs of the times point to a strong desire, as yet less outwardly expressed than inwardly felt, for an open realization of inclusive constitutional and institutional Christianity. Over ninety per cent. of Christendom is Episcopal in its government. The people of the English-speaking race are destined under God to play a mighty part in the evangelization of the world; and the rendering of both the Bible and the Prayer Book into this language are among the noblest contributions

made to human advancement; each of them the work of Churchmen, as, under the guidance of the Holy Spirit, was the New Testament itself.

Unquestionably there will always be with some a preference, from constitution or training, for a non-liturgical Service, and such feelings and tastes should have entire respect. In the Offices which are not sacramental a large variety is provided; and the ordinary uses of daily worship should be made to commend themselves to all men as to times and varied methods, within the wide limits of a wise and ordered discretion. With thinking people the fiction of the "aristocratic" character of the Church is long since exploded. There is no religious body more democratic, and no system so adaptable to the "plain people." No one claims that even the Prayer Book is ideally perfect. As a matter of liturgical arrangement it is sufficient to note that if the Psalter immediately followed the Daily Service, and the Collects, Epistles and Gospels the Communion Office, as adjuncts should follow principals, and if the special Ash Wednesday and Thanksgiving Services were printed in their consecutive order among the Altar Services, a more logical and orderly sequence would have been secured. But these are not grave matters. Whatever variations there may be in individual choice, there is that in the gracious words of the Prayer Book, "melodious, idiomatic," free alike from vain rhetoric or empty abstractions, which will never die.

What is needed is more thoroughness, consistency and self-consecration in its use. Intrinsically God has little need of the earthly tabernacles or liturgies, which are only to lead us to Him; and the beauty of holiness is

often found existing in a station wherein all Church privileges are denied. Even Articles of Belief may obscure the vision of God if they do not guide and inspire the conduct of life. *The hope of the Apostolic Church lies largely with her laity*, as yet far too faithless in "redeeming the time" and seizing opportunities for the Master. It is for them to demonstrate that in her alone is to be found, not only unity of spirit, but the bond of peace; and to do so in righteousness of life. In her alone, if her teaching be lived out, the spirit of individualism, which is the essence of the sect-idea, becomes transfigured into loyalty to a common and divinely-transmitted Faith. Dispassionately considered and without disparagement to other usages made precious by inheritance and long habit, she alone of all Communions, holding fast to the history and traditions of the past, receives through them warrant for the continuing Brotherhood of the present, and looks confidently forward to the unchangeable Promise of the future.

The Church only needs to be known and realized in this manner to become not merely respectfully heard but lovingly embraced. And in all her armory she has no weapon for this conquest equal to the Book of Common Prayer. Made a missionary tract, it will find its way into thousands of households already half-starved on the unsatisfying fare of a divided Christianity, and will reach hundreds of religious teachers longing for something better than a merely voluntary association and leadership. How the Prayer Book appears to the wisest and most acute living critic of literature (though not himself a Churchman), let his own glowing words reveal:

"Upon its literary and constructive side I regard the venerable Liturgy of this historic Christian Church as one of the few world-poems—the poems universal. I care not which of its rituals you follow—the Oriental, the Alexandrian, the Latin, or the Anglican. The latter, that of our Episcopal Prayer Book, is a version familiar to you of what seems to me the most wonderful symphonic idealization of human faith, certainly the most inclusive, blending in harmonic succession all the cries and longings and laudations of the universal human heart invoking a paternal Creator. I am not considering here this Liturgy as divine, though much of it is derived from what multitudes accept for revelation. I have in mind its human quality; the mystic tide of human hope, imagination, prayer, sorrows and passionate expression, upon which it bears the worshipper along, and wherewith it has sustained men's souls with conceptions of the Deity and immortality throughout hundreds—yes, thousands—of undoubting years. The Orient and Occident have enriched it with their strongest and finest utterances, have worked it over and over, have stricken from it what was against the consistency of its import and beauty. It has been a growth, an exhalation, an apocalyptic cloud arisen 'with the prayers of the saints,' from climes of the Hebrew, the Greek, the Roman, the Goth, to spread in time over half the world. It is the voice of human brotherhood, the blended voice of rich and poor, old and young, the wise and the simple, the statesman and the peasant; the brotherhood of an age which, knowing little, comprehending little, could have no refuge save trust in the oracles which a just

and merciful Protector, a pervading Spirit, a living Mediator and Consoler, has revealed.

"This being its nature, and, as the charming masterpiece of Faith, you find that in various and constructive beauty—as a work of poetic art—it is unparalleled. It is lyrical from first to last, with perfect and melodious forms of human speech. Its Chants, its Anthems, its songs of praise and hope and sorrow have allied to themselves impressive music from the originative and immemorial past and the enthralling strains of its inheritors. Its Prayers are not only for all sorts and conditions of men, but for every stress of life which mankind must feel in common—in the household, or isolated, or in a tribal and national effort, and in calamity and repentance and thanksgiving. Its wisdom is forever old and perpetually new; its calendar celebrates all seasons of the rolling year; its narrative is of the simplest, the most pathetic, the most rapturous and most ennobling life the world has known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson in this poem of poems. I have called it lyrical; it is dramatic in structure and effect; it is an epic of the age of faith; but, in fact, as a piece of inclusive literature, it has no counterpart, and can have no successor."—*Edmund Clarence Stedman.*

Christ instituted a divine Society, without whose continuing, organic testimony there is to-day no competent witness to His Resurrection. Such a potent fact as this must not be minimized, nor on the other hand must it be allowed to generate a spirit of bigotry, to which charge Christian bodies of every name are rendered liable by a

too subjective habit of thought. "Unity in essentials, liberty in non-essentials, and charity in all" is a precious legacy from a time when zeal and love were more fervent than now. The Church is also the originally appointed instrumentality for the salvation of mankind. Though "in every nation he that feareth God, and worketh righteousness, is accepted with Him," yet is she still set for an ensign to "show a more excellent way"; and, as once to the eloquent Apollos of old who was even "mighty in the Scriptures," to "expound the way of God more perfectly."

To do this in the Master's spirit is her mission; to speak in tones of loving persuasiveness and welcome to those that are without, and to learn from other bodies of her Christian brethren what may be of value in the adaptation of methods to men. To a merely emotional Christianity she must reach out the strong hand of an instructed and purposeful guidance. To that which vainly calls itself "liberal" she must demonstrate that it is only the Truth which can make free indeed and confer the blessings of a liberty which is not license. In Roman Christianity she must continue to recognize all that is Apostolic in its character, and the saintly lives of its adherents wherever such are manifested; and patiently pray for and await the abjuration of its errors. To reach a world lying in wickedness, to minister to bodies as well as souls, and to meet social conditions of exceeding complexity, she has need of all the possibilities of organized zeal, wisdom and love which, more than with others, lie within her grasp. It is a hopeful sign that none press more eagerly forward to minister to the bitterest depths of human wretchedness than those to whom the loftiest heights of worship are

most precious. To rationalizing and latitudinarian tendencies it is for her to oppose a charity which "*believeth all things*," and a hope anchored immovably to the eternal verities. With all religionists she must, in the closing words of the Preface to her Prayer Book, insist on "seriously considering what Christianity is, and what the truths of the Gospel are"; that they are the gift of God to men, and not the mere unaided effort of man toward his Maker, and that they involve a "faith and devotion which belong to a region too sacred for idle discussion."

If her teachers would stand on impregnable ground against materialism, they must be ready to meet in a welcoming spirit every real and well-proven advance in the realm of scientific inquiry; with the cheery assurance that there can never be any actual conflict between science and religion. Whatever may betide to change our preconceived notions in the domain of the former, as the result of the astounding march of human knowledge which removes the later half of this century farther from the earlier than was that from the days of Copernicus, and which seems to point to yet greater revelations, yet nothing will ever happen, however it may reveal our own littleness, which can "put us to permanent intellectual confusion." One of the noblest of evolutionists nobly says: "As in the roaring loom of Time the endless web of events is woven, each strand shall make more and more clearly visible the living garment of God."

Concerning the attainment of the goal of Christian Unity and of the final ingathering of the nations, it was the parting voice of the Saviour that said to the Apostles at the Ascension, "It is not for you to know the times

or the seasons which the Father hath put in His own power." Yet He mercifully added, "But ye shall receive power, after that the Holy Ghost is come upon you: *and ye shall be witnesses unto Me * * * unto the uttermost part of the earth.*" With humble gratitude and "in the confidence of a certain faith" let us then abide "in the Communion of the Catholic Church," and in fellowship with that countless Apostolic and sacramental host which, both below and above, presses steadily forward in the power of the Incarnation of our Lord Christ, the mighty Captain of our Salvation, "fair as the moon, clear as the sun and terrible as an army with banners."

LIST OF CHURCH BOOKS

Suggested as valuable for General Consultation.

HISTORICAL.

BLUNT'S KEYS TO ANCIENT AND MODERN CHURCH HISTORY.
CUTTS' TURNING-POINTS OF GENERAL AND ENGLISH CHURCH HISTORY.
LANE'S ILLUSTRATED NOTES ON ENGLISH CHURCH HISTORY.
MCCONNELL'S HISTORY OF THE AMERICAN EPISCOPAL CHURCH.
MOREHOUSE'S SOME AMERICAN CHURCHMEN.
BIOGRAPHIES OF AMERICAN BISHOPS AND PRIESTS (BPS. WHITTINGHAM, HOPKINS, DOANE, REV. DR. MUHLENBERG, ETC.)

LITURGICAL.

COXE'S THOUGHTS ON THE SERVICES.
TEACHER'S PRAYER BOOK. HALL'S NOTES ON THE COLLECTS.
BLUNT'S KEYS TO THE PRAYER BOOK AND THE CATECHISM.
WHEATLEY ON THE PRAYER BOOK.
PRAYER BOOK INTERLEAVED. KEBLE'S CHRISTIAN YEAR.
PROCTER'S HISTORY OF THE PRAYER BOOK.
HOBART'S FEASTS AND FASTS OF THE CHURCH.
CALENDAR OF THE PRAYER BOOK.

CATECHETICAL.

GWYNNE'S MANUALS OF CHRISTIAN DOCTRINE.
TRINITY CATECHISM. KNOX-LITTLE ON CATECHISING.
SADLER'S CHURCH TEACHER'S MANUAL.

DOCTRINAL.

LUCKOCK'S DIVINE LITURGY. BLUNT'S HOUSEHOLD THEOLOGY.
SADLER'S CHURCH DOCTRINE, BIBLE TRUTH.
KIP'S DOUBLE WITNESS OF THE CHURCH.
RANDALL'S WHY I AM A CHURCHMAN.

GENERAL.

LITTLE'S REASONS FOR BEING A CHURCHMAN.
THE CHURCH AND HER WAYS.
HUNTINGTON'S CHURCH IDEA, AND POPULAR MISCONCEPTIONS OF THE EPISCOPAL CHURCH.
CHURCH CYCLOPEDIA. MONSELL'S OUR NEW VICAR.
STAUNTON'S ECCLESIASTICAL DICTIONARY.

This list is brief, but representative. Most of the books are inexpensive, and all are readily to be procured. Any Parish Priest will welcome the opportunity to guide to a judicious selection.

GLOSSARY.

[*Mainly of ecclesiastical terms which either are not named in the text or are not there fully defined, or which are used with an additional significance in another connection.*]

A. AND O. (Alpha and Omega—*Greek.*) "The beginning and the ending,"—as applied to Our Lord in the Apocalypse.

ABBEY. A Church now or formerly attached to a monastery or convent.

ABLUTION. The purification of the sacred Vessels and of the Celebrant's hands, at the Holy Communion.

ACOLYTE. An unordained server for the Ministry of the Altar.

AD CLERUM. ("To the Clergy"—*Latin.*) An address, oral or written, made to the Clergy.

AGNUS DEI. ("Lamb of God"—*Latin.*) A representation of a lamb, with the banner of the Cross, as emblematic of Christ.

AISLE. (From the French *Aile*, wing.) A division of the Church parallel to the Nave and separated from it by columns.

ALLEY. A passage between the pews, incorrectly called an aisle.

ALL HALLOWS' EVE. The Eve of All Saints' Day.

ALTAR SERVICE. The Collect, Epistle and Gospel for the Day; or the Sanctuary Offices bound separately.

AMBULATORY. A Church alley surrounding the Choir and Apse.

A. M. D. G. (Ad majorem Dei gloriam—*Latin.*) "To the greater glory of God." An inscription often made upon memorial or other offerings.

ANCHOR. The emblem of Hope.

ANCIENT AND MODERN. A familiar collection of Hymns used in the Church of England.

ANGELIC CHOIR. A loft adjacent to the Choir-stalls, where invisible singers may supplement the Choir.

APOSTLE SPOON. Bearing the figure of an Apostle and bestowed anciently at christenings.

APSE. The eastern end of the Sanctuary, if semi-circular or polygonal.

ARCHDEACON. In the American Church, a Priest appointed by the Bishop to have supervision of a missionary subdivision of the Diocese, known as a Convocation. Different in England.

ASSESSOR. A clerical associate who sits with the Bishop, at his request, as his adviser or deputy.

ASSISTANT MINISTER. A Priest acting as subordinate to another in parochial or mission work.

ASSOCIATE MISSION. An association of Priests, living together and serving several mission stations from one centre.

AUREOLE. A luminous cloud surrounding the whole figure in sacred representations.

BIRETTA. An ecclesiastical cap, square, with projections at the top.

BISHOPRIC. The jurisdiction or office of a Bishop.

BLACK RUBRIC. The "Declaration on Kneeling" at the end of the English Communion Office, inserted to meet the objections of the Puritan party in 1662.

B. V. M. Initials standing for the Blessed Virgin Mary.

CAMPANILE. A detached bell-tower or belfry.

CANON. A clerical member of a Cathedral Chapter.

CANONICAL RESIDENCE. The length of time prescribed by Canon to the Clergy as necessary to acquire legal membership in a Diocese.

CANONIZATION. The act of enrolling one of the dead in the list of the Saints.

CANTAB. A Latin abbreviation added to a degree or other honour conferred by the English University of Cambridge.

CATHOLIC. The Church which holds descent from and conformity to the order and doctrine of the primitive and undivided Church, as enunciated in the Creeds, and decreed by the Six Ecumenical Councils; a title wrongly assumed by the Roman Church.

CELIBACY. The condition of being unmarried; applied especially to those of the Clergy who are bound by a voluntary vow so to remain during life.

CENSER. The vessel in which Incense is burned in worship.

CERTIFICATES. These are habitually given by the Parish Priest, declaring the facts of Baptism, Confirmation and Marriage.

CHANCELLOR. A lay officer learned in Canon law, whom the Bishop selects as his legal adviser in ecclesiastical matters; or the titular head of a University.

CHANTRY. A Chapel attached to a Parish Church for the holding of minor Services.

CHAPLAIN. A Priest who serves under the Bishop's immediate direction, conducting examinations of candidates and doing special duty near him.

CHAPTER-HOUSE. A building attached to a Cathedral for the use of its Chapter.

CHIEF PASTOR. The Bishop in his Diocese.

CHIMES. A set of bells tuned to a musical scale.

CHOIR OFFICES. Those recited musically or otherwise from the Choir.

CHOIR SCREEN. The division between the Choir and the aisles or ambulatory, if any, on either side.

CHURCH ADVOCATE. One appointed to protect Church property by pleading its causes in the civil courts.

CIBORIUM. A vessel containing the consecrated Bread, when reserved for the Holy Eucharist; the Pyx.

CIRCLE. The emblem of Eternity.

CLERESTORY. The upper story of the Nave with a distinct range of windows.

CLERGY-HOUSE. Erected for the residence or occupancy of Clergy in large Parishes.

CLERICUS. A meeting of the Clergy only, for purposes which concern that Order.

CLERK. In the English Church, the layman who still leads in the responses in some Parishes.

CLINIC. One who receives Baptism on a sick bed.

CLOISTER. A covered passage, open at the side, around the exterior of sacred buildings.

CLOSE. The precinct of a Cathedral or Abbey.

COMMISSARY. The Bishop's deputy to exercise certain spiritual jurisdiction.

CONCORDAT. An agreement between Church and State, or between National Churches.

CONFESSIONAL. A cabinet sometimes erected in which a Priest sits to hear confessions; hence applied to designate the practice itself.

CONFESSOR. One who avows his Christian faith in the face of persecution, though he may not become an actual martyr.

CONFIRMATION. The result of the canonical processes by which a Bishop-elect receives from a majority of the Bishops and Standing Committees their assent to his consecration.

CONVOCATION. In the American Church, a subdivision of a Diocese for missionary activities, with stated meetings of its Clergy, presided over by a Dean or Archdeacon in the absence of the Bishop.

COPE. A long, semi-circular cloak with a hood, sometimes worn by a Bishop or Priest at Choir Offices and in the Holy Communion.

COUNCIL. A session of the House of Bishops for executive purposes.

CREDO. The Creed; usually applied to its musical setting.

CRUCIFORM. In the shape of a Cross.

CRUETS. The two Vessels containing respectively the Wine and Water for the Holy Eucharist.

CRYPT. A vaulted apartment beneath a Church.

CUMMINS SCHISM. Applied to the so-called Reformed Episcopal Church, whose leader was Bishop Cummins, once Assistant of Kentucky.

CURE. The spiritual oversight by, and responsibility of a Parish Priest for the souls within his charge.

DALMATIC. A distinctive vestment for the Deacon (or Gospeller) at the Holy Communion.

D. C. L. The Latin initials denoting the degree of Doctor of Civil Law.

D. D. The Latin initials denoting the degree of Doctor of Divinity.

DEAN. The presiding Presbyter of a Cathedral, or of a Convocation in America; or the head of a Theological School.

DEANERY. The house of a Dean, or the jurisdiction of a Rural Dean.

DEGRADATION. Deprivation of an ecclesiastical office. Same as *Deposition*, and not necessarily implying immorality as a cause.

DEI GRATIA—(*Latin*). "By the grace of God."

DEMISSIONARY. A Bishop who has resigned his jurisdiction.

DENOMINATIONS. The many Christian bodies which have not Apostolic Order.

DEO GRATIAS—(*Latin*). "Thanks to God."

DEPOSITION. Deprivation of an ecclesiastical office. Same as *Degradation.*

DIES IRÆ—(*Latin*). "The Day of Wrath." A very famous mediæval Hymn concerning the Day of Judgment.

DIES PANIS—(*Latin*). "The Day of the Bread." An ancient name for the Lord's Day, as that whereon the Holy Eucharist is celebrated.

DIOCESAN HOUSE. The official residence of an American Bishop.

DIRGE. A funeral Hymn.

DISESTABLISH. To withdraw a National Church from a privileged relation to the State; in itself most desirable if unaccompanied by disendowment, which might become, as to the Church of England, a veritable spoliation. That great Church holds no property as a corporation, but as the trustee in its Parishes of countless benefactions through the ages.

DISPENSATION. The Bishop's license of exemption from some regulation.

DISSENTER. One who, in England, refuses to accept the doctrines or authority of the Established Church. Not properly applicable in America.

DOMINUS VOBISCUM—(*Latin*). "The Lord be with you." Used in the plural.

D. V. (Deo volente—*Latin.*) "God willing," or "by God's help."

EAST WINDOW. (See *Window, east.*)

ECUMENICAL. General or universal. A term applied to the Six undisputed Councils of the Primitive Church.

ELECT. The title added to one chosen to an office not yet filled, as *Bishop-elect* before his consecration. Called *designate* in the Church of England, because there appointed by the crown.

EMERITUS—(*Latin*). "Having served one's time." A title applied to one who has retired from long consecutive public duty with honour on account of infirmity; as *Rector emeritus.*

ERASTIAN. A policy or doctrine which would make the Church entirely subservient to the State.

ESCHATOLOGY. The doctrines which relate to the final things of existence.

EVANGELIST. An itinerant preacher who seeks to revive and quicken spiritual fervour in Parishes by invitation or appointment of those in charge.

EXAMINING CHAPLAIN. One who ascertains and makes report to the Bishop of the literary qualifications of candidates or postulants.

EX CATHEDRA—(*Latin*). "From the Chair." Hence, by authority. A term applied to certain formal and unwarranted pronouncements of the Bishop of Rome.

FALDSTOOL. A Litany desk, or movable kneeling stool for prayer.

FATHER. A title familiarly given to Priests, particularly those belonging to religious orders.

FATHER IN GOD. A title applied to Bishops, as in the Confirmation Office.

FISH. An emblem. (See *Ichthus.*)

GOWN AND BANDS. A black preaching robe with white linen at the neck, used by the Genevans and Puritans, but academic rather than ecclesiastical, and supplanted by the Surplice.

GRACE. A title of nobility applied to English Bishops.

GRADUAL. An Anthem formerly sung after the Epistle.

GUILDS. Working societies for various objects in the Church, properly limited in either sex to those who are members in Baptism.

HARMONY OF THE GOSPELS. A parallel table of Gospel references, chronologically arranged, bringing into juxtaposition different recitals of the same event.

HIERARCHY. An organized body of ecclesiastics entrusted with a priestly form of government.

HISTORIOGRAPHER. An official custodian and compiler of historical records.

HOST. The Consecrated Bread in the Holy Eucharist.

HYMN-BOARDS. Frames with movable letters and figures to announce to the congregation the Psalter and Hymns for the Day.

ICHTHUS — (*Greek*). "A fish." A remarkable verbal symbol of Christ; the letter I corresponding to our J, and CH and TH respectively forming but a single letter. As they stand they suggest, in the Greek, "*I*esous *CH*ristos *TH*eou *U*ios *S*oter"; or "Jesus Christ, (of God) the Son, the Saviour.

I. E. S.—(*Greek*). These letters, in their Greek form, are the first three letters of the name *Iesous*, or Jesus.

I. H. S.—(*Latin*). "Iesus Hominum Salvator"; "Jesus, the Saviour of men."

INDEFECTIBILITY. Concerning the Catholic Church of Christ, the promise that "the gates of Hell shall not prevail against it."

INDEPENDENTS. The English Congregationalists, whose congregations have no official relations whatever with each other. Somewhat modified in America.

INERRANCY. Freedom from error in doctrine. True of the whole Catholic Church.

IN EXTREMIS—(*Latin*). "In extremity." Used of a person at the point of death.

INHIBITION. A disciplinary restraint or prohibition, local in its nature.

IN NOMINE DEI—(*Latin*). "In the name of God."

IN PARTIBUS INFIDELIUM—(*Latin*). "In countries inhabited by unbelievers." Applied in the Roman Church to Bishops assigned to territories not erected into Sees.

I. N. R. I.—(*Latin*). One form of the title on the Cross. "*I*esus *N*azarenus, *R*ex *I*udæorum"; or "Jesus of Nazareth, the King of the Jews."

INTENTION. Used to express an especial petition of worshippers at the Holy Eucharist, which is thus said to be offered "with intention."

ITALIAN MISSION. An appellation sometimes given to the Church of Rome in England, to signify her unlawful intrusion upon the jurisdiction of a National Church.

KIRK. The Scottish form of the word Church. The Presbyterian Church Establishment in Scotland.

LETTER DIMISSORY. A canonical form of transfer of one of the Clergy by the Bishop or ecclesiastical authority, from one Diocese to another, without which he does not gain regular standing in the latter.

LIVING. The ecclesiastical benefice of a Clergyman of the English Church.

LORD BISHOP. In England, twenty-four of the Bishops are members of the House of Lords.

MANSE. The old Scottish name for an ecclesiastical residence; now specifically used by the Presbyterians of the Established Church in Scotland.

MARSHAL. A director of processions at a Service of especial dignity.

MENSA. The top or upper surface of the Altar.

MINSTER. Originally the Church of a monastery. A Minster is nearly always a Cathedral, though *Westminster* is not. A Cathedral is not always a Minster.

MISSIONER. A Priest who conducts special religious Services called Parochial Missions; an Evangelist.

MITRE. A high and deeply-cleft cap, the emblem of a Bishop and worn by him.

MOST REVEREND. The title given to Archbishops and Metropolitans.

NARTHEX. A vestibule of the full width of the Church.

NEOPHYTE. A person newly baptized.

NIMBUS. A halo or circle about the head in sacred representations.

NONCONFORMIST. A dissenter; one who refuses to conform to a National Church Establishment.

NONJURORS. The Clergy who, in the English Revolution of 1688, refused to swear allegiance to William and Mary, and were deprived of their livings.

NUMERALS OF SCRIPTURE. Certain typical numbers, used integrally or as factors, with significant values as applied to sacred dates, periods and texts in which they recur, as 2, 3, 7, 8, 12, 40, 70, 153. A wonderful subject, investigated by few.

OBEDIENCE. A term signifying obedience to a National Church, as the "Roman obedience."

ORA PRO NOBIS—(*Latin*). "Pray for us."

ORATORY. A place of private Prayer, or house-chapel for religious Offices.

ORTHODOX. Conforming to Catholic doctrine. The common epithet and part of the official title of the Greek Church.

OXON. A Latin abbreviation, added to a degree or honour conferred by the English University of Oxford.

PARACLETE. The Greek name given by Our Lord to the Holy Spirit, and rendered "Comforter" in the English version.

PARISH HOUSE. A building occupied for the work of parochial organizations, which may contain a Chapel.

PARISH REGISTER. The official record of the individuals composing a Parish; their Baptism, Confirmation, Marriage, Burial, etc.

PARSONAGE. A house which each Parish should provide as the home of the Rector; more often called the Rectory.

PASSING BELL. A bell formerly tolled when a person was dying.

PATRIARCH. The ancient name for the Primate of a National Church; still retained in Eastern Christendom.

PAX TECUM—(*Latin*). "Peace be with thee."

PAX VOBISCUM—(*Latin*). "Peace be with you." Used in the plural.

PEAL. A set of bells tuned to one another.

PECTORAL CROSS. A Cross worn upon the breast by a Bishop.

PLENARY. As applied to the inspiration of Scripture, the theory of the absolute infallibility of every statement, whether moral, religious, chronological or scientific.

POSTLUDE. A concluding voluntary on the organ.

POSTULANT. An applicant for admission to the Ministry before his formal reception as a candidate.

POWER OF THE KEYS. A term sometimes employed for the authority conferred by Christ upon the Twelve. *St. Matthew xvi. 19.*

PREBENDARY. A Cathedral officer; if clerical, then a Canon.

PRELATE. An ecclesiastic having direct authority over others; a Bishop. More strictly employed of the English Church Establishment.

PRESANCTIFIED. A term once applied to the Liturgy for Good Friday, which implies a Communion but no Consecration, the Elements having been previously consecrated.

PRIE-DIEU. A Prayer desk, or kneeling chair for private devotion.

PRIMER. An ancient authorized book of private devotions, of which the earlier issues in Latin were called "Books of Hours." That best known is called the "King's Primer," printed in English in 1545.

PROCESSIONAL CROSS. That borne on a long staff at the head of ecclesiastical processions.

PYX. Where Reservation is practised, the Vessel containing the consecrated Bread; the Ciborium.

QUADRILATERAL. A term applied to the fourfold Chicago-Lambeth Declaration.

QUATREFOIL. A leaf with four leaflets, common in Church architecture.

RECTOR. The elective head of some Universities; or the head master of a school.

RECTORY. The home of the Rector of a Parish, if owned by the Parish.

RECUSANT. The Roman schismatics in England at the Reformation period.

REGISTER. (See *Parish Register.*)

REGISTRAR. A keeper of historical records; same as *Historiographer*.

REQUIEM. A musical Service or Hymn for the dead.

RESPOND. A Versicle repeated at intervals between Lections, of which the Kyries between the Commandments are a survival.

RETREAT. A period of associated retirement for meditation and prayer.

REVEREND. A title of respect given to Clergymen.

RIGHT REVEREND. The title appertaining to Bishops.

R. I. P. (Requiescat in pace—*Latin.*) "May he (or she) rest in peace."

ROSE WINDOW. (See *Window, rose.*)

RURAL DEAN. In England a Priest acting as the Bishop's assistant, who visits certain Parishes and reports on their condition.

SACRARIUM. Another term for the Sanctuary.

SACRISTAN. The custodian of the vestments, vessels and valuables of the Church. Corrupted into the less responsible office of Sexton.

SACRISTY. The room in a Church where the vestments and vessels are placed; the Vestry room, from being used for its meetings.

SANCTUS—(*Latin*). "Holy." Frequently used in its triple form as an inscription over the Altar.

SEDILIA—(*Latin*). "Seats." Stalls, generally three in number, intended as seats for the Clergy, placed within the Sanctuary on the Epistle side. In Cathedrals they are in the Choir and sufficient for the Clergy of the whole Diocese.

SEE-HOUSE. The official residence of an American Bishop. Same as *Diocesan House.*

SEQUENCE. A Hymn anciently sung before the Gospel.

SERVER. A lay attendant on the Priest at a low Celebration.

SEXTON. A janitor of a Church; sometimes also the grave-digger and undertaker.

SOUNDING-BOARD. A canopy over the Pulpit in large Churches to direct the preacher's voice towards the congregation. Also called an *abat-voix.*

SPECIES. In the Sacraments that which is present to the senses, as the "*species* of bread and wine."

STATIONS. Representations of the stages of Christ's Passion, sometimes placed in the Nave of Churches and visited in rotation.

S. T. D. The Latin initials denoting the degree of Doctor of Sacred Theology.

SUB-DEAN. A Dean's deputy or assistant.

SUFFRAGAN. An auxiliary Bishop with no independent jurisdiction, and exercising authority only by special license from his Diocesan. An uncatholic device, non-existent in the American Church.

SYMBOL. A summary of doctrine; notably either of the Creeds.

TABERNACLE. A permanent construction to contain the Pyx or Ciborium, over the centre of the Altar.

TABLET. A panel or medallion upon a Church wall, usually for a memorial.

THURIFER. An acolyte bearing the censer.

TRANSEPT. One of the transverse arms of a cruciform Church, at right angles to the Nave.

TREFOIL. An architectural imitation of the clover leaf, symbolic of the Trinity.

TRIFORIUM. A gallery above the arches of the Nave and Choir.

TUNIC. A distinctive Vestment for the Subdeacon (or Epistoler) at the Holy Communion.

ULTRAMONTANE. One who, residing south of the Alps, or identifying himself with the Italian party in the Roman Church, upholds the Pope as the source of all jurisdiction.

VEIL. A very thin, light, linen fabric to protect the Bread and Wine during a Celebration.

VENERABLE. A title applied to Archdeacons.

VENIAL. The lighter sins, as opposed to those called "deadly."

VERGER. One who bears a staff of office in a Cathedral or University before a Bishop, Dean or Vice-Chancellor.

VERY REVEREND. A title given to Deans.

VESPER LIGHTS. Candelabra for illumination placed at either side of the Cross on the Retable.

VESTRY PRAYERS. Said in the Sacristy by the Priest preparatory to and after a Service.

VESTRY ROOM. The Sacristy, from being used for Vestry meetings.

VIATICUM—(*Latin*). "Provision for a journey." The Holy Eucharist administered to a dying person.

VICE RECTOR. A deputy or assistant Rector, when the Rector is the Bishop.

VOLUNTARY. An organ prelude, interlude or postlude, so called as not prescribed by rubric.

WARDEN. The master of a College or School.

WINDOW, EAST. The Chancel window over the Altar, of decorative glass like other Church windows, but richer and more in harmony with the special designation of the Parish Church.

WINDOW, ROSE. A circular window, divided by radiating mullions, and usually the "West window" opposite the Chancel, or in a Transept.

ADVENT ANTIPHONS. Seven petitions based on Holy Scripture, formerly sung as Responses to the *Magnificat* during the third and fourth weeks of Advent. They are known by the opening words of each, which are titles of our Lord, as "*O Sapientia*," "*O Adonai*," etc., and each was assigned to a day, beginning with December 16th, and not including St. Thomas' Day or Christmas Eve.

APOLOGIST. A defender of Christianity; especially one of the primitive writers of Apologetics.

CURFEW. The Church bell rung by mediæval custom at an early evening hour as a signal to extinguish fires and lights.

ENTHRONEMENT. The formal act of placing a Bishop for the first time on the Throne in his Cathedral.

EXEGESIS. The interpretation or exposition of passages of Holy Scripture.

FORGED DECRETALS. A false collection of canonical decrees and epistles put forth in the ninth century under the name of Archbishop Isidore in support of Papal pretensions, which contributed largely to the final separation between the Eastern and Western Churches.

GENUFLECTIONS. Bendings of the knee on the part of individuals, as tokens of voluntary personal reverence toward the Sanctuary.

GLEBE. Land given for purely Church purposes.

ICONOCLAST. An image-breaker. A religious party of this name caused great havoc in the East in the eighth century, as did Cromwell's adherents in England in the seventeenth.

MUNIMENT-ROOM. In Cathedrals and collegiate Churches, for the preservation of charters and important papers.

OFFERTORIUM. The Offertory Anthem, sung during the presentation of the Alms and Oblations.

PERVERT. One who has apostatized or turned to error; especially applied to those abandoning the Church's Communion for that of Rome.

PLACET. An expressed sanction or vote of assent.

PONTIFF. From the Latin *Pontifex Maximus*, and applied to the Pope of Rome, or to a Jewish High-Priest.

PROFESS, To. To receive into a religious order by profession.

SIGN OF THE CROSS. An outline traced by the hand upon the head and breast by individuals as a token of reverence, or by an officiating Priest in accompaniment of a Blessing.

SUBSCRIPTION, DOCTRINAL. Signature before ordination to the constitutional declaration of belief in the Holy Scriptures as the Word of God, and of conformity to the Church's doctrine, discipline and worship.

SYLLABUS. Specifically a catalogue attached to an encyclical letter of Pope Pius IX., in 1864, condemning many so-called errors, among them the principles of civil and religious liberty, and the separation of Church and State.

VEST, To. To put on an ecclesiastical Vestment, either personal or belonging to the Sanctuary.

WAITS. Singers of carols out-of-doors at Christmas time.

X. The symbol of our Blessed Lord. Used also in combination, as Xmas (Christmas), Xn (Christian).

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